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ABSTRACT

This conference paper focuses attention on the changing role of social studies in our changing society. Working groups comprised of teachers, administrators, curriculum supervisors, and professors met to exchange ideas on new programs, attitudes and views of problems, and possible solutions to problems in the field of social studies. The first part, the major portion of the document, contains addresses made by the conference speakers. The second part contains a compilation of the notes from small group sessions and is arranged into three reports. In the first report, the need for change, a definition of the new social studies, and recommendations for the direction of change are discussed under the topic, "The Changing Responsibility for a Changing Society -- Why? What? For Whom?". The next report considers ways of "Fulfilling the Responsibilities -- Content and Methodology," and includes the relevancy of social studies content and teaching strategies. The last report deals with "Fulfilling the Responsibility--Administrators and Teachers," and is primarily concerned with implementing change in teacher behavior. (Author/SJM)

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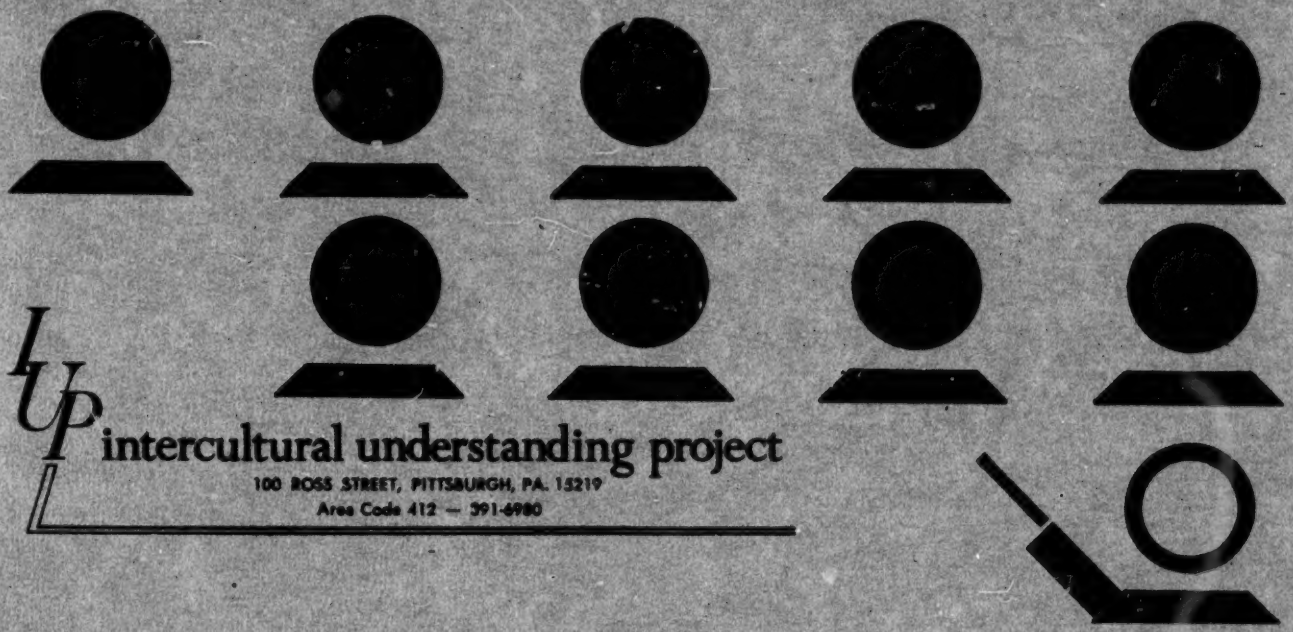

IUP intercultural understanding project
100 ROSS STREET, PITTSBURGH, PA. 15219
Area Code 412 — 391-6980

Conference Report

SP005461

"Responsibilities of Social Studies To Our Changing Society"

May 13, 14, 15

Holiday Inn of PITTSBURGH EAST
MONROEVILLE PA.

ALLEGHENY COUNTY SCHOOLS
CHARLES A. BAIR, Superintendent

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INTRODUCTION

These reports are the results of the efforts of small working groups composed of teachers, administrators, curriculum supervisors and university professors who participated in the "Responsibility of Social Studies to Our Changing Society" conference sponsored by the Intercultural Understanding Project at the Holiday Inn, Pittsburgh East on May 13, 14, and 15, 1969.

The reports are a compilation of the notes submitted by each of the six small working groups and a transcript of an audio-tape of a session in which committee chairmen and secretaries prepared a summation for the concluding general session.

Although the reports have been prepared by the Intercultural Understanding Project staff, an honest attempt has been made to be totally objective. The reports reflect the opinions of the participants. The project staff does not necessarily agree with all of these opinions, but it has refrained from editing such opinions from the report.

As one reads these reports, he will become increasingly aware that few, if any, questions have been answered. Instead, the report will call attention to the problems and concerns expressed by the conference participants. Each person reading this paper should evaluate the recommendations and suggestions in terms of their local situation and react accordingly.

The reports are divided into four sections. Section one contains the addresses of the conference speakers.

Section two is entitled, "The Changing Responsibility For a Changing Society--Why? What? For Whom?" This section discusses the need for change, a definition of the new social studies, and recommendations for the direction of change.

Section three considers ways of "Fulfilling the Responsibilities--Content

and Methodology," and includes the relevancy of social studies content and teaching strategies.

The last section, four, is "Fulfilling the Responsibility--Administrators and Teachers," and is primarily concerned with implementing change in teacher behavior.

"Responsibility of Social Studies to Our Changing Society"
May 13 - 15, 1969

PURPOSE:

The dynamic metamorphosis of contemporary society has tended to render the traditional social studies program inept in preparing students for assuming constructive and contributory roles as adults. Preparation for successful living in the world community demands a reappraisal of the total K-12 social studies curriculum. Course content must be examined in terms of relevance to life outside the world of the classroom; methodology must be evaluated in light of the new social studies curricula; in-service training must be reconciled to meet the needs of teaching the new social studies.

The purpose of this conference is to focus attention on the changing role of social studies in our changing society. The program is designed not only to acquaint participants with the problems, but also to explore and evaluate possible solutions.

THE OBJECTIVES:

† *Provide participants with information concerning some of the most outstanding social studies content and methodology projects and programs from throughout the country.*

† *Provide participants--classroom teachers, curriculum developers and coordinators, administrators--with the opportunity for an exchange of ideas which will give them new insight into their own attitudes and views and those of other educators.*

† *Provide for the preparation of concrete statements of the problems and possible solutions by culling the opinions and thoughts of the participants, as expressed in small group working sessions.*

PROGRAM:

An introduction to the problems, changes, and innovations in the field of social studies education will be presented by the conference speakers. Small group work sessions will deal in depth with specific issues relative to the main topics of the conference:

"Changing Responsibility for a Changing Society--Why? What? For Whom?"

"Fulfilling the Responsibility--Content and Methodology"

"Fulfilling the Responsibility--Administrators and Teachers"

The small working groups will include administrators and teachers representing the elementary, intermediate, and secondary levels so that the relevance of each issue to the total K-12 program, as well as to specific grade levels and courses, will remain the primary factor.

At the closing session, a summation of the deliberations and findings of the small groups will be presented by the chairman of these groups. These reports will subsequently be developed into three papers, which will be distributed to the conference participants.

"Responsibility of Social Studies to Our Changing Society"
May 13 - 15, 1969

AGENDA

All sessions will be held in the Monroe Room

Tuesday, May 13, 1969

8:00 - 9:00	*Registration*
9:00 - 9:15	*Welcome* *Fred C. Krause, Assistant County Superintendent* *Allegheny County Schools*
9:15 - 9:30	*Orientation* *Melvin H. Samuels, Project Director* *Intercultural Understanding Project*
9:30 - 10:15	*"CHANGING RESPONSIBILITY FOR A CHANGING SOCIETY--WHY? WHAT? FOR WHOM?"* *Ward Morehouse, Director* *Office of Foreign Area Studies* *University of the State of New York*
10:15 - 10:45	*Questions*
10:45 - 11:00	*Coffee Break*
11:00 - 12:30	*Small Group Work Sessions*
12:30 - 1:45	*Lunch*
1:45 - 4:00	*"IN-SERVICE FOR INNOVATION"* *Lyle M. Ehrenberg, Director* *Institute for Staff Development* *(Hilda Taba In-Service Education Program)*
4:00 - 5:00	*Small Group Work Sessions*
5:00 - 7:00	*Dinner (On Your Own)*
7:00 - 9:00	*Small Group Work Sessions* *(Secondary Students Will Participate)*

Wednesday, May 14, 1969

9:00 - 9:15	*Announcements*
9:15 - 10:00	*"MAKING SOCIAL STUDIES MATERIALS RELEVANT"* *Robert W. Edgar, Professor of Education* *Queens College*
10:00 - 10:30	*Questions*

10:30 -	*10:45*	*Coffee Break*
10:45 -	*12:30*	*Small Group Work Sessions*
12:30 -	*1:45*	*Lunch*
1:45 -	*3:15*	*Small Group Work Sessions*
3:15 -	*3:30*	*Coffee Break*
3:30 -	*5:00*	*Small Group Work Sessions*
5:00 -	*7:00*	*Dinner (On Your Own)*
7:00 -	*7:45*	*"AN INTERDISCIPLINARY APPROACH TO WORLD AFFAIRS EDUCATION"*
		James M. Becker, National Director *School Services, Foreign Policy Association*
7:45 -	*8:15*	*Questions*
8:15 -		*Committee Chairmen Meeting*

Thursday, May 15, 1969

9:00 -	*9:15*	*Announcements*
9:15 -	*10:15*	*Film – "16 IN WILLOW GROVE"*
10:15 -	*10:30*	*Coffee Break*
10:30 -	*11:15*	*"EMERGING NEEDS IN THE SOCIAL STUDIES"*
		Barry K. Beyer, Director *Project Africa* *Carnegie-Mellon University*
11:15 -	*11:45*	*Questions*
12:00 -	*1:00*	*Lunch*
1:00 -	*2:00*	*Small Group Reports*
2:00 -	*2:30*	*Announcements & Adjournment*

SPEECHES

James M. Becker, National Director
School Services, Foreign Policy Association

Education:

B.S. University of Minnesota
M.A. University of Minnesota
Graduate Work: Northwestern University; Teachers College, Columbia University--Citizenship Education Fellowship

Experience:

U.S. Office of Education - Project Director
An Examination of Objectives, Needs, and Priorities in International Education in U.S. Secondary and Elementary Schools

Northwestern University - Assistant Professor
Experimental Statewide Seminars in Teaching About Democracy and Totalitarianism

Illinois State University - Assistant Professor of Social Science
Critic Teacher in Social Studies, University High School

Winona State College, Minnesota - Instructor
Social Science and Political Science

North Central Association of Colleges & Secondary Schools - Director
Foreign Relations Project for 10 Years

Publications:

Co-author, "International Dimensions in the Social Studies," National Council for the Social Studies Yearbook, 1968

Articles in professional publications:

Social Education
Educational Leadership
Bulletin of the National Association for Secondary School Principals
California Journal of Secondary Education
National School Boards Association Yearbook
The World and The School

AN INTERDISCIPLINARY APPROACH TO WORLD AFFAIRS EDUCATION

--*James M. Becker*
National Director, School Services
Foreign Policy Association
New York, New York

Man has viewed the world from lunar orbit. This view is far different from the piecemeal, disjointed picture he gets sitting here on earth. From the moon the earth is one--a single unit, fragile, precious, holding life in the midst of millions of miles of cold, quiet nothing.

The limits of its supply of life--sustaining resources--air, fresh water, soil, minerals, are startling and frightening.

There are no visible national boundaries, nor can races, religions or nationalties be identified. . . The conflicts of man against man appear petty to the basic unity of the world as viewed from lunar orbit.

Sputnik helped accelerate needed changes in some areas of American education. The "moon shot" may prove even more important as a stimulus for changes in education, especially in the field of world affairs.

Schools rarely have students with an impression of global unity or with insights into the nature of the emerging global society with its common human problems. Typically, world affairs education consists of bits and pieces: a course on Africa or the Middle East; a unit on the United Nations, Communism, or U.S. Foreign Policy; a few weeks spent on anthropology or international relations. And usually with old, flat, political maps depicting the world as separate pieces of real estate as the major visual aid supplementing the various kinds of reading materials. How many of us still carry an image of the world based on a 1939 map or a 1950 cold war map in our minds?

Scrapping the segmented view of the earth and the "bits and pieces" approach to world studies that is our legacy from prespace-age thinking, for a lunar view

of the world as a basic unity is, I believe, a major challenge for all educators.

Rather than describing "An Interdisciplinary Approach to World Affairs Education," I would like to suggest what some of the ingredients of a global affairs or world affairs program might be. . . First, let's be a bit clearer on the perspective or backdrop for such a program.

Here is earth, a small satellite floating in a vast void. It has limited resources. It is rapidly becoming overcrowded. By using up its limited resources at a fearsome rate it is becoming polluted. So much so in fact, that some scientists are warning that we may soon pass the point where the total habitat will be able to sustain human life. Man produces nothing in greater volume than his garbage. It is indeed a high risk environment. . .

Man's habits, his thoughts, his actions seem to run counter to the essentials of his existence. After a few hundred thousand years of evolution his instincts and loyalties seem to be still largely tribal. Yet the problems of pollution, population, poverty, threats of nuclear destruction can only be dealt with on a global basis.

Geographically, technologically, and to a considerable extent, economically, the world has become one--a single system. Yet man has no plan for conserving this entity, no organization for sustaining it, no vision of the essential unity. In a recent article on the multinational corporation appearing in Interplay, November, 1968, Sidney Rolfe, a consultant to the International Chamber of Commerce, asserts, "There is increasing evidence that the conflict of our era is between ethnocentric nationalism and geocentric technology, between the cost of national pride and the benefit of organizing resources optimally in a spatially-expanded purview of the area within which resources can be organized."

In an age of jet travel and telecommunications, economic organization increasingly thrusts itself into markets and regions without reference to national

borders. IBM, DuPont, Shell, Unilever, to mention a few already allocate resources with little regard to national frontiers. Corporate managers are seldom viewed as radicals ready to challenge the sovereign power of their governments, yet the moral of the story seems clear, something other than the wisdom of national sovereignty must be evoked if the world resources are to be utilized effectively. . .

Any study of world affairs, especially of international organizations, which neglects international business corporations--many of which have annual budgets that surpass the total budgets of many nations, have officials in so many nations that it is difficult to assign them to a single nationality, and may have more influence on specific international issues than most nations--is hardly helping students to grasp developments on the world scene.

Another lesson to be learned from a study of the multinational corporation is that loyalty can no longer be territorially defined. Obviously man's loyalties are multiple and do not terminate at the boundary of a particular state.

It is ironic that the multinational corporation and its huge, informal image, should provide what many would term a visionary view of the world, much more basic and important element in global studies is man. The unity of man also needs special emphasis.

Planet earth sustains many kinds of life, but only one species called man. There are differences, but black or white, red or yellow, all men are human, all are of one species. Man's relationship to his environment and to his fellow man seem somehow to be different when viewed from the moon. If man pollutes and wastes his environment, he will upset a balance and decrease his chances of survival. Throwing things out of balance in one place inevitably has an impact elsewhere--whether in atmosphere, atomic wastes or radiation, resources or population--to cite a few examples.

Chances of maintaining a balance, of reducing the risks in our high risk environment seem unlikely as long as valuable resources and talent are wasted fighting or preparing to fight each other. But ethnocentrism and national pride are strong and often destructive forces. That the so-called modern, industrialized nations have failed to deal effectively with social and cultural diversity is evident in the social crisis in our own society and the growing gap between the rich and the poor throughout the world.

Perhaps if we approached world affairs education against a backdrop of man as man, comparing him with other forms of life, asking questions such as: "What makes human beings humans?", recognizing that all men are human, we could see race, color, religion and political affiliation from a less ethnocentric position. If students formed the concept of man as a single species, diverse in many ways, but all members of a single human species, perhaps cooperation and at least doing together those things needed to enable man to survive on this planet would seem more natural and necessary.

With this backdrop of man in a global setting and a definition of world affairs, let's turn to some programs and proposals which already seem to support this definition of world affairs. First a word about the purpose and motivation of many of these efforts.

Carl Rogers, the noted psychologist, recently said, "The goal of education if we are to survive is the facilitation of change and learning."

The only man who is educated is the man who has learned to adapt and change; the man who has realized that no knowledge is secure, all knowledge is perishable, that only the process of seeking knowledge gives a basis for security.

"Changingness," to coin a phrase, a reliance on process rather than upon static knowledge, is the only thing that makes sense as a goal for education in the modern world. All institutions are faced with this problem.

Coping with rapid change is no easier for educators than it is in other areas of work. The traditional functions of our schools and colleges may be seriously challenged by present trends.

(1) In the past education consisted largely of fixed amounts of knowledge to be dispensed and absorbed in fixed periods of time. Some would say this still describes much of what we call education.

(2) The school was formerly viewed largely as an information dispenser.

In such a situation, instruction, materials, building design, and evaluation had fairly clear, relatively easily understood roles. Stability characterized the system. Now education becomes more flexible, more dynamic every day.

The single most pronounced implication for education that emerges from these developments is that rapid social change is and will continue to be the dominant feature of our society.

In such a world it is not the specific knowledge learned at the time that counts, but how well one's education fits one to go on learning. Cramming students full of descriptive details, definitions, and generalizations is not likely to be productive. Schools and colleges must equip the student for the never ending process of learning. They must guide his mind and spirit for the constant reshaping and reexamination of himself.

What, then, are some of the implications for Social Studies of International relations? How are they being dealt with in the new Social Studies as a whole?

The number of social studies projects increased five fold in a period of three years. Spurred on by public demand and the availability of massive amounts of federal funds, it appears to be accelerating process.

The Pennsylvania Department of Public Instruction recently published a Directory of Social Studies Curriculum Projects. It lists 55 such efforts.

Time prevents listing them or examining any of them in great detail. However, even a cursory glance at a few of them provides some clues to trends and reveals directions in which planning is moving.

Several of these efforts emphasize improvements in the teaching of a particular subject or discipline. The list includes six projects in history, six in economics, three in geography, four in civics or government, three in world affairs, and one in sociology. Other efforts are interdisciplinary in nature; some are comprehensive K-12. Since International Relations is usually dealt with in other courses, it is effected by changes resulting from these special projects. (Jennings found 5% of high school students enrolled in International Relations in 1965, course was available to 15% of students. 16,000 enrolled in International Relations, about two million in U.S. History).

If one can generalize about such a diverse group of efforts, it is safe to say that, in most instances, these efforts are not solely or even mainly concerned with providing more content. Recognizing that the mountainous accumulation of new materials and encyclopedic coverage of a variety of topics might overwhelm students, emphasis is placed upon information processing skills--ways of using roadmaps to find checkpoints and pathways through uncharted territory (how the message is carried rather than the message alone--wheelbarrows). Thus, the emphasis on concepts, structure, and methods of the discipline.

A recognition of the knowledge explosion. Funny, knowledge was discovered thousands of years ago, but it didn't start to explode until recently. Dr. George Gallup has demonstrated that while knowledge is exploding all over the place it is hitting remarkably few targets. He found that only 11% of the population is behaving knowledgeably, 76% carry on in pretty much the way their ancestors did, the rest are, I guess, undecided.

Since the more there is to know, the more there is we don't know I suppose there has been a corresponding ignorance explosion—which is, one way to cope with the knowledge explosion. This situation has been called the "crisis in learning." The individual is being left in greater and greater relative ignorance as available and necessary knowledge is multiplied.

The basic assumption here is that if the student finds no order or meaning in his world, he learns only that his world is absurd. Philip Phenix suggests "the only sure way appears to be the one method whereby man's intellect has always brought order and simplicity out of confusing multiplicity of experience, namely, the process of concept formation.

Each field of knowledge has its key concepts and he who grasps them holds the key to functional understanding.

This view of learning is very similar to Bruner's. He has put great stress upon the structure of the fields of knowledge as the basis on which to build curriculum.

This represents a notable shift away from the traditional ground covering, fact grubbing approach to the social studies. Bruner puts it this way:

> "We teach a subject not to produce little living libraries. . . but rather to get a student to think for himself. . . to consider matters as an historian does, to take part in the process of knowledge-getting. Knowing, is a process not a product."

Charles Frankel sums it up nicely:

> "The role of the subject fields is not as ends in themselves, but as resources which can be used to equip students with ways of thinking, feeling and acting which can help him to behave more effectively and with greater dignity and satisfaction."

Using the moon view and change and the knowledge explosion as our three-

legged stool, let's look briefly at some existing programs which seem to be most in tune with these developments.

Perhaps the most ambitious effort in this interdisciplinary structure concept development vein is that of Educational Services Incorporated. They have written and are experimenting with a course of study entitled, Man.

ESI - MAN: A COURSE OF STUDY

1. What is human about human beings? What distinguishes him from animals?
2. How did they get that way?
3. How can they be made more so?

Assumes--there are five great humanizing forces, each helps define man's distinctiveness and his potentiality for further evolution.

These are--tool-making, language, social organization, managing a prolonged childhood, man's urge to explain.

Involves helping children see what a language is or what a myth or tool is; i.e.

What is communications between "human beings?" How are messages sent and received? Discuss different ways something can stand for something else, like green light for GO, red for STOP. Make up your own language.

Relationship of five areas also stressed--tools affect division of labor, family relationships, affects language as well.

Provides development in use of symbols--an important part of being human is the use of symbols, speech, song, dance, drawing. They can each symbolize the same thing although they do so differently.

Hope is that the study of symbolic systems, myths included, will help children to understand how man goes about explaining his world, making sense out of it, that one kind of explanation is no more human than another.

Help see all men have problems of coping with self, others, physical

environment, and the unknown.

ESI's program challenges the assumption that teaching social studies should begin with the familiar, the close to home.

Postman, represents federal government with all its powers--but how many detours are needed to show this?

ESI is trying to encourage students to develop and use theoretical model--deal with specifics which stir children's curiosity--whether close at hand or far removed. They use a wide variety of methods, techniques, and materials including: films, documents, tapes, records, printed materials, model exercises, graphs of various kinds and games.

ESI's ideals--

1. Give pupils respect for and confidence in the powers of their own minds;
2. To provide workable models to make it simpler to analyze the social world;
3. Impart a sense of respect for man, his origin, potential, his humanity.

Another program which seems attuned to our "moon view" is The Anthropology Curriculum Study Project which is producing materials which provides a model of social studies concepts for use in social studies courses. They are preparing materials for a 16 week secondary social studies unit (course?) entitled, "Patterns in Human History."

The central element is culture. It deals with questions such as--

1. What did culture have to do with the evolutionary process that produced man as we know him today?
2. What kinds of cultural change are involved when a society attempts to modernize?
3. What qualities of culture explain the difficulties of planned social change?

(For use in world cultures courses)

Already in experimental form is a six-week unit in studying societies. It has been designed to teach students to focus their attention upon the patterns followed by members of a society, and upon relationships among patterns--regularities in the life of society--the ways in which different aspects of society (persons, ideas, objects) are linked to one another, i.e. settlement patterns may involve houses, routes of travel, valuable hunting or fishing sites, fortifications and ideas about what places are holy. How do the parts fit together? The student fits the jigsaw puzzle together, using three patterns--settlement, social stratification (rank, prestige, power), values (what is desirable).

Other new approaches stem from an increasing emphasis on the study of human behavior by quantative and experimental methods. For example, the use of gaming and simulation. The game is an analytical device, a model for describing behavior in a carefully defined situation. It creates simplified replicas of life. Games are played by individuals who within a set of rules and conditions make decisions, communicate, formulate plans, and complete assigned tasks face-to-face conferences, and completion of decision-forms and other relatively simple procedures. Their decisions yield consequences which are determined through computations and interpretations carried out by persons who manage the game. Each game is built around a model of some social system (i.e., a legislature, a series of interest groups, an international alliance) within which the players interact.

The Game of Legislature is designed to show some aspects of the legislative process. SRA, ABT, Empire Game, Dangerous Parallel.

Where used, they have generated enthusiasm for learning, encouraged interdisciplinary learning, help students understand how life is often a matter of allocating one's resources toward personal goals. It also seems to teach empathy for decision-makers. The participant feels the pressures, frustrations and rewards that go with decision-making in the real world. It makes social studies relevant.

It helps make the world more intelligible to students.

Other projects emphasize comparative methods or approaches. Develop concepts and categories appropriate for the comparison of political and social systems, differing in culture, structure and scale.

For example--Carnegie Tech's ninth grade Comparative Politics helps students acquire a battery of analytical questions that can be used in examining the political system, and deals with questions relevant in dealing with a wide number of nations or societies.

(a) Who are the leaders? How recruited? Role of party? From what strata of society, etc.?

(b) What role for individual citizens? Responsive to whom? (Party, interest, electorate, foreign aid)

(c) How are decisions made?

(d) How is the political system related to the underlying ideology? How are grievances dealt with?

Other projects are concerned with--(a) the process of social and cultural change (Univ. of Illinois); (b) a greater emphasis on international and intercultural relations (FPA Survey; AWARE; Univ. of California--Asia: Univ. of Texas--Latin America; Ohio State--Africa): (c) a renewed interest in the role of values in American society (Don Oliver); also Alan Westin.

In addition to the experimental projects dealing with various segments of the social studies, several large scale attempts have been made to deal with K-12 programs on a concept development basis--to identify major concepts, ideas, and generalizations which might serve to structure the social studies and provide some tools for teaching dependable conclusions about human affairs. In California, more than 200 social scientists worked with the State Central Committee on Social Studies in identifying major concepts in the fields of anthropology, history, philosophy, sociology, psychology, geography, political science and economics.

Their first effort was in 1959 and have now produced some guidelines soon to be released.

California Statewide Social Sciences
Study Committee

Preliminary K-12 Social Sciences Framework
April 1968

An Inquiry-Conceptual Approach to the Studies of Man - modes of inquiry

I. Analytic

a. Isolating selected phenomena
b. Classifying by exact definition
c. Examining relationships among classes of phenomena

Inquiry about replicable aspects of human behavior

II. Integrative

a. Uses understandings taken from analytical inquiry
b. Takes account of social reality in its diversity evaluated by believeability and significance

III. Policy

a. Uses understandings from analytical and integrative
b. Deals with question "What do we do next?"
c. Develops students ability to act rationally and effectively to attain reasonable, mature, and consciously chosen goals.

The guidelines note that the way in which history is learned is more important than the particular historical data. They recommend detailed examination of selected historical episodes as essential to the development of the mode of historical inquiry. Exposure to non-Western history is essential. ("Pure content is of limited use. Development of attitudes and visceral understanding of how other people see themselves and the world around them should be our goal.")

A state committee in Wisconsin followed a somewhat similar procedure in preparing a list of basic concepts and ideas drawn from each of the social science disciplines. Both states have published guides suggesting a conceptual framework for social studies offerings, K-12. Colorado, Pennsylvania--World Culture, New

York--World Area are further examples of work by states. The concept-development approach to organizing social studies instruction attempts to find ways of subsuming large quantities of factual material under a relatively small number of generalizations. This procedure will, it is hoped, drastically reduce the number of isolated facts to be remembered and center attention on guiding principles which students master by selecting and organizing the supporting factual evidence. It is not intended that basic concepts be taught as items to be memorized, but rather as analytical generalizations in illuminating ideas which will emerge from what has been studied. Students need to develop the concept so it works for them --memorizing a list of concepts is useless.

Where does history fit in? While history still occupies the central position in the social studies curriculum its dominance is being seriously questioned. The theory that history offers the best synthesis for all the social studies no longer goes unchallenged.

There is little evidence that much fusion takes place in the traditional history courses which still make up a large part of the curriculum.

This has lead some critics such as Wesley and Shermis to conclude that History should be a source not a course, an aggregate not an entity. Don't teach history, it's out of date.

The World Almanac is a wonderful compilation; an encyclopedia is a wonderful compilation.

They contain an inexhaustible store of information, statements, and facts. Every teacher should recommend them as reliable guides to further quests, but a course in either would be an absurdity.

Others, Dick Brown, for example, advocate social scientist, placing emphasis on developing a feeling for the structure or methods of the discipline. The Secondary School History Committee in Amherst, Massachusetts, is developing

materials which are designed to teach the method of history as well as history itself. In their approach every student experiences some of the problems and challenges faced by the historian in gathering, sorting and selecting facts, interpreting and evaluating data, etc. Students are encouraged to derive their own generalizations on an inductive basis and test them by applying them in new situations. Deal with questions to which there are no easy answers: Was the Missouri Compromise an act of political expediency or one of statesmanship? Did John Quincy Adams write the Monroe Doctrine? In many of these efforts students are expected to learn to function as historians or anthropologists or political scientists, as the case may be.

Another approach emphasizing the shift from memory to analysis and inquiry is utilizing inter-societal comparisons-- examining side by side two or more historic situations which appear to have certain comparable aspects. Questions such as: What brought the event or situation about? What are its important elements or characteristics? What kind of results have occured? What are the structural similarities? Such scrutiny may result in highlighting the uniqueness of a historic phenomenon and thus break down false analogies. It may, however, also reveal certain common ingredients in human experience.

This approach obviously questions the validity of "the absolute uniqueness of events in history" theory.

Advocated of the Comparative Approach accept Crane Brinton's assertion:

> That the doctrine of the absolute uniqueness of events in history seems nonsense. . . if the behavior of men is not subject to any kind of systematizing, this world is even more absurd than the existentialists would have it. History at least gives us case histories--materials for the clinician.

I. Social Education, November 1967

"The 'New History:' Critique and Response," Ted Fenton, Dick Brown, Albert Anthony.

II. December 1967

"Comparative History and the New Social Studies," Stanley Seaberg.

"A Thematic Approach to American History," Richard Farrell, James Van Ness.

III. Phi Delta Kappan, September 1968

"Let's Abolish History Courses," Edgar Wesley.

"Six Myths Which Delude History Teachers," S. Samuel Shermis.

Place at history Still Central, leading but also seen by many as man's obstacle to social studies reform. Can historians and teachers revitalize history? Justify it's continued dominance? Compete with growing interest in and support of social sciences? History has several short-range advantages, but what about long-run. History institutes may help decide the future of history in our schools. Willingness and ability to meet challenges and make history relevant may be determining factors. On spaceship Earth, teaching history that glorifies the nation and insists on a "cowboy - Indians" approach to international affairs could be disasterous. The Amherst, Fenton's, C. Van Woodward's, Comparative History are ample evidence. Experimentation is taking place. It is none too soon.

None of this is intended to suggest that the new social studies movement presents a united front.

Byron Massialas, University of Michigan, argues that there is too much emphasis on the structure of the disciplines. He, along with Maurice Hunt and Lawrence Metcalf would like to see more emphasis on interdisciplinary analysis of social controversy.

In this case we must help students develop criteria for discriminating, selecting, evaluating, and responding to useful and relevant data about events, trends, and developments in our society.

The student needs a realistic pattern or framework for sifting, sorting,

categorizing, classifying, evaluating and choosing among the many messages (the wealth of information) received from his environment or world.

If teaching students to use a selection process is a major goal of education, a curriculum consisting of specified subject matter at each grade level is of little use.

Students cannot learn to choose relevant information in a "content specific" setting.

In a rapidly changing world where knowledge doubles each decade, cramming students full of descriptive details, definitions, and generalizations is not likely to be productive.

What is needed is some way of helping the student develop his ability to pick and choose important and relevant materials from the ever changing stream of information from the global scene. Content becomes a means of reaching a more basic objective--a conceptual scheme broad enough to yield insights and hypotheses which can help students understand and participate intelligently in man's efforts to deal with crucial social problems. Several of the innovations and projects bursting on the education scene are relevant to this problem.

SUMMARY

The inquiry model seems destined to dominate the social studies movement. The question remains--can the hopes of the "new movement" be translated into programs in a significant number of school systems? Our experience is not very encouraging.

However, there are more funds available than heretofore, scholars and educators are working together in unprecidented harmony. Projects and publishers are producing an increasing quantity of appropriate materials.

The biggest blot on the current movement seems to be the failure to give

sufficient thought to dealing with the world as a unit and social and cultural diversity. One educator has warned that "unless a new social studies incorporating a new kind of view there may well be little left to study but social disaster."

The increased interest in the social studies on the part of social scientists and educators and the availability of federal funds create new opportunities and challenge especially at the local and state levels where most of the funds are spent.

The question remains, Will there be enough imagination, creativity, concern and efficiency to make optimum use of these opportunities? The answer lies not in Washington, D.C., but with you.

Presented to the Social Studies Conference of the Intercultural Understanding Project in Pittsburgh, Pennsylvania, May 14, 1969

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Publications:

Using Inquiry in the Social Studies–Guidelines for Teaching, (Ohio University, 1968)

Images of Africa, (Carnegie-Mellon University, 1968)

Politics: Citizenship in Action–A Handbook for Teachers, (University of Rochester Press, 1964)

Africa South of the Sahara: A Resource & Curriculum Guide, (New York: Thomas Y. Crowell, 1969)

Articles in professional publications:

Social Education

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EMERGING NEEDS IN THE SOCIAL STUDIES

Presented by Dr. Barry K. Beyer, Assistant Professor of History and Director of Project Africa at Carnegie-Mellon University to the Social Studies Conference of the Intercultural Understanding Project in Pittsburgh, Pennsylvania, May 15, 1969.

When I was invited by the Intercultural Understanding Project to address this conference I was delighted. I thought I was about to have an opportunity to share with some very important educators some ideas on teaching about Black Africa or using inquiry that we have been evolving these past several years. But this was not to be. The title assigned my presentation seemed hardly conducive to such a presentation.

It suggested an entirely different subject altogether. Here, I thought, was a legitimate opportunity--an excuse?--to outline some of the problems facing us today in social studies teaching and to dream out loud about some possible solutions. It is not very often that one finds an opportunity to sound off on such things--at least, in front of a four-star audience. But that is just what I am going to do. During the next few minutes I want to examine what seem to me to be some of the more pressing problems facing Social Studies today and submit a few modest proposals for their resolution. I trust that in at least some instances I shall be speaking for more than just myself.

Social Studies, as an area of curriculum, is where the action is today. It is in a state of agitation if not of flux. Because of this--maybe in spite of it, there are many problems with which those of us in Social Studies must sooner or later grapple. I think I have identified four of these as major emerging needs today.

What Is Teaching?

Emerging Need #4 relates to teaching itself. We need a clearer perception of exactly what teaching is.

This problem has several dimensions. The first is occasioned by the fact that we too often confuse teaching with learning. For many people these are synonymous. But experienced teachers know better. Teaching is what teachers do. Learning is what learners do. Unfortunately, there is frequently very little relationship between the two at all.

Too many educators view teaching primarily as telling. Texts tell, films tell, teachers tell. As a result, learning is seen primarily as reading, watching or listening. All of these have certain common features--they can be done in silence. The learner himself plays a passive role--like a sponge. As a result learning, for many people, has been associated with quiet and order. A class that is quiet, arranged in neat rows and attentive to the "teller" is learning--or so goes this assumption.

But the facts of the matter are that this is not so. Silence and order may mean anything from sleeping, to day-dreaming to downright fear of the teacher. They do not necessarily mean learning is going on.

Real learning is an active thing. It is an intellectual activity. It requires the mental, and oft-times the physical, involvement of the learner. It is really a search for meaning. For facts by themselves have no meaning. It is only when they are seen in some kind of relationship to each other that they take on significance. And this is the essence of learning--giving meaning to data.

This requires considerable intellectual manipulation of data--it must be pulled apart, analysed, and refitted; it must be questioned and evaluated; it must be discussed with others. This is not a passive activity.

Nor is it always orderly or quiet. It is not something the teacher does. It is something the learner does.

The main function of teaching ought to be to facilitate learning. Teaching is not telling someone what to remember but guiding, stimulating, and directing learning and ensuring that learning will occur. There is a pressing need today for teachers and administrators to recognize this and then conduct themselves accordingly.

Teaching consists of three major tasks--planning, guiding and evaluating. The teacher must design learning experiences for the students--experiences which are relevant to their interests and needs, which challenge them to learn and which make learning possible. This requires the collection and designing of appropriate instructional materials and the development of useful teaching strategies. To do this requires considerable time--it is not something a teacher should be expected to do on his own at home at night. I would submit that a teacher ought to have half of his work-day devoted to planning.

His second task is guiding the classroom learning experience. He must help stimulate and motivate the learners into productive channels. He must challenge their perhaps hasty or ill-formed conclusions, provide or steer them to needed data and get them involved in learning. This is not accomplished by operating from a lecturn or having five neat rows of seven chairs in each. It is, rather, facilitated by student interaction with each other in small groups within the class, by constant forrays into the data, by questioning and talking.

The third task is that of evaluation. Evaluation properly conceived is not something that happens at the end of the unit in a sixty-item multiple choice exam nor is it even the ten-question, class opening quiz. It is a continual thing. It should go on while the learning goes on, because it

seems to me that the result of teaching should not be passing or failing but learning. If a student is not progressing then he needs additional help--not an F. Continuous evaluation can make this possible.

This evaluation does not have to be only paper and pencil testing either. It may be observational as well. As long as we have clearly defined the kind of behavior we think a learner must exhibit to show us he has learned something, then we can observe it and measure the degree to which it is exhibited. We often argue that this is too subjective. I do not think so. If a student brings us a clipping from a newspaper--and he has never done this before; if a student volunteers to make a report, answer a question, or find out something; if a student buys a paperback on a topic we are studying in class--these are all behaviors that suggest we have reached him, that some of our more important affective objectives are being accomplished. I submit that observing and recording these behaviors provide just as valuable evaluative data as does the score on a true-false test. Probably better.

Another dimension of teaching also needs clarifying. That is, <u>who</u> teaches. We need to destroy once and for all the idea that the teacher is the only one in the classroom who knows anything. Every single person in every classroom has a background of experiences that are in some way unique. They all bring different kinds of insights to bear on the learning experience. Each student can and should teach the others. Pupil interaction--with the teacher out of the way--usually leads to very useful and effective learning. Students can teach, too--even teachers. We should recognize this and build on it. I think it is a very valuable argument for more attention to independent study and to employing many small group learning activities in our classes.

There is another aspect of this, too. There is a tendency to argue today that we need certain kinds of people to teach certain kinds of courses. This is comparable to asking for Puritans to teach about Colonial New England, Chinese to teach about the Boxer rebellion or Teddy Roosevelt to teach about the wild, wild West. Nothing could be so wrong. There is absolutely nothing about a person's color or appearance that per se makes him a better teacher of any given subject. There is no guarantee that just because a person is an African, for example, that his knowledge of teaching or of Africa is any more accurate than anyone else's.

What we are really saying, I think, when we talk about this is that we may need certain types of teachers to teach certain types of students. We very well may need Black teachers to teach Black students. The same may apply to other kinds of ethnic groups as well, because establishing rapport, communication and credibility with one's learners is an important part of teaching. In this situation, similarity of ethnic background between teacher and learner is important. Or perhaps the similarity ought to be in class background. I think a case may also be made for Black teachers to teach White students--and White teachers to teach Black students. Whatever it is, however, let us be clear what it is we are talking about--not Frenchmen to teach about Louis XIV--but maybe Frenchmen to teach French children!

Perhaps we should carry this one step further to point out that we do need a special type of teacher to teach Social Studies today. We already have too many second rate teachers in our classrooms--those who are in Social Studies perhaps because they failed freshman calculus or couldn't get in Business Administration, or those who are authoritarian, dogmatic know-it-alls who won't tolerate any kind of thinking at all on the part of the students. We don't need any teachers like these. What we need are creative, enthusiastic, humane, scholarly, democratic teachers who look on their students not as

children to be pampered or led around by the nose but who can and will work with them to learn.

The final dimension of teaching about which I wish to comment relates to what is taught while one teaches. Whether we realize it or not at the time, we need to be aware of the fact that we are teaching other things than the content of the lesson. When we operate in our classrooms we are communicating to students our views of them and, in time, they internalize these views and see themselves as we treat them. We need to be alert to this.

Too many teachers communicate disdain, disgust and even outright hatred of their students. They do this as much by the way they act toward them, as by what they say. By ignoring them, by "putting them down" with sarcastic remarks like, "Oh, don't be so stupid!" or by comparing them unfavorably to someone else they are really telling the students "You don't count." or "You are stupid." We must take care, in teaching, to help students develop and maintain positive self-images--they do count, they are intelligent, they can succeed, they do belong. We need teachers who can do this.

This then is need number 4--how to improve teaching. What do we do about it?

Let me make a modest proposal. It relates to the training of teachers.

I propose that the schools themselves assume some of the responsibility of training social studies teachers. For years, the schools have complained about the quality of some of the teachers being turned out by the universities and colleges. Yet nothing has happened. Teachers are still being trained the same old way. Universities and colleges have hardly altered their programs--and do not seem about to do so in the near future either.

I propose that the schools get involved in training their own teachers. What can they do better than a university? Plenty! Certainly universities

are best equipped to educate future teachers in areas of content such as history and the social sciences and perhaps even in the basic principles of education, such as learning psychology, testing and evaluation and even guidance and counselling. But they are not always the best equipped to deal with methods and materials of teaching or to deal with how one handles specific children or students--and these are critical areas of teaching. I think the schools themselves should assume these tasks.

I propose that school districts, singly or in combination, train their own teachers in these areas. They should hire college graudates with the content specialization needed and then train them how to teach in their systems(s). This training should be conducted and supervised by master teachers with the aid of whatever teaching specialists the school feels are necessary. It should commence in the summer preceding their first year in the school and continue throughout their three-year probationary internship. During this time classes and supervised experience should be provided in <u>how</u> to teach the students in that school using the materials that particular school wants to use, <u>how</u> to evaluate learning according to that school's methods and <u>how</u> to relate to those particular students and faculty so as to maximize learning.

What I am proposing is that the schools and teaching profession assert their very vital interest in preparing teachers to teach--not tell, to facilitate learning--as well as possible. Teacher training, in social studies and all subject areas, should be a cooperative endeavor of the universities and schools. Thus far it has not been.

What Do We Do About Cultural Deprivation?

Emerging Need #3, from my vantage point, deals with the idea of the "culturally deprived." It annoys me to hear one group of people describe all those who do not share their values, their standards of behavior, their beliefs, their technology, their type of possessions as "deprived" or "underdeveloped" or "primitive" or "backward." How narrow minded! How culturally deprived!

I would suggest that those who are deprived are precisely those who see others as deprived. The culturally deprived are, it seems to me, those who cannot cope with the cultural diversity of the world around them, those who are so rigid, dogmatic, closed, ethnocentric that they can't see any other way for doing things or any other way of living than their own. The culturally deprived are those who fail to realize that what any people do is, given their circumstances, perfectly right for them--or they wouldn't be doing it, that what is right for one might not be for another--but in any case there is no one way to do something that is absolutely Right for all people everywhere every time.

We are, of course, in this sense all culturally deprived to some degree. We are each the product of a unique set of experiences and these are limited. And these experiences help condition--and limit--how we think, feel and act about things--and people. Yet we can partially escape these limitations merely by being aware of them. Helping us become aware of these, it seems to me, ought to be a major function of social studies.

To date, the social studies have not been successful in doing this, however. Most social studies courses tend to be event-oriented instead of people-oriented. Now there is a trend toward making them discipline-oriented. This does not seem to me to be a wise course to pursue.

Rather, it seems to me that we ought to be using the disciplines to get better insights into human behavior. And we should be focussing not on events in our social studies courses but on people. Our students ought to be studying people--in different places, in different cultures, in different times--in order to gain insights into what people are like, why they do the things they do, how they got to be the way they are and what they are becomming.

What do we do about this? Modest proposal #3.

I propose that we reexamine our social studies curricula grades K-12 with a view toward redirecting its content emphasis into more humanistic channels. I suggest that every social studies program ought to focus on the objectives suggested here, that major attention be given to destroying stereotypes and reemphasizing the essential humaneness of people. I suggest that considerable attention be given to value clarification, to analyzing the implications of human behavior-- in other cultures as well as other times.

This means, to me at least, a very considerable attention to content about other peoples, as groups and individuals; to multi-disciplinary studies with a heavy multi-media component and a decrease in textbook-reading and teacher-telling; to a striving for conceptual objectives--the student development of concepts and generalizations that will help make his future life more meaningful. This, I think, is an imperative challenge to the social studies if the cultural deprivation of our citizens is to be reduced.

Who Knows the Truth?

Emerging Need #2 is the dilemma each youngster faces today when he leaves high school--the dilemma posed largely by his desire for certainty and security to develop as he wishes and the uncertainty, insecurity and change that characterize the world in which he lives. Many of the roots

of this problem, it seems to me, can be traced directly to our schools--and in turn to our social studies classrooms.

During the past twelve years that I have been a social studies department head, trainer of social studies teachers and curriculum designer, I have sat in what feels like at least three-hundred different social studies classrooms and observed almost that many teachers teach. Some of them were outstanding teachers. Others were very very poor. But most were what I would call just average teachers, very intent on covering the text in order to get the class through the exam in June.

When I observe classes I try to be alert to the instructional strategies and techniques being used. As the years of doing this have passed and as I have tuned in to what was going on in these classrooms, I began to notice something that bothered me very much. Today I see it quite frequently and it really disturbs me.

To be quite blunt about it, what disturbs me is simply this: There is today, in our social studies classrooms, too much peddling of what someone else <u>thinks</u> is true as the Only Truth.

How many times have you heard teachers ask: When did the Glorious Revolution start? Why did Jackson attack the bank? What was the main cause of the Civil War? What is the major problem facing Africa today? For each of these there is in most classrooms one, and only one, right answer. And the students are queried until they get it.

Who decides what is right? Textbooks? Professors? News media? Teachers? Students are usually required--indeed, even willing--to accept without question what these authorities say--because "they wouldn't go to all that trouble to print it or show it if it weren't true" or because "its in the book." or because, more practically, those who challenge the estab-

lished authorities usually get rapped with low grades or some other punishment.

Let's be honest about it. We don't know the way it was. The best we can do is tell it like we think it was. And I emphasize the word think. Each of us thinks differently. What we think--or know--is, among other things, a product of the questions we ask, our methods of investigation, the quality of the information we use, and our own unique frames of reference. These differ for each one of us. Who is correct?

It apparently has been forgotten that much of what is passed off as knowledge--Truth--in history and social studies is nothing more than interpretation--and someone else's at that. Otherwise how could different scholars examine a major event, such as the Civil War, or a major phenomenon, such as urban riots or student revolts, and arrive at different conclusions as to their causes? Which is correct? Which should be taught and presumably learned as The Truth?

Is it the function of social studies to stuff childrens' minds with other peoples' perceptions of reality? To make them first sponges and then parrots? To make their heads nothing more than data storage bins--bins full of answers to questions they never asked? To teach them to accept unquestioningly someone else's perception of the way it was?

This, I submit, is precisely what is happening in most social studies classrooms today. Is it what we want to happen? If it is, we should be very clear what the real results of this type of teaching are. Of course we are giving them the facts. But we are doing much more. We are, in effect, teaching them to let someone else think for them. We are teaching them to look to authority for direction. We are teaching them to be good citizens--for life in a dictatorship or other type of authoritarian society. No wonder we are so mixed up today.

What should we be doing? The answer, it seems to me, is obvious. It ought to be the function of our social studies programs to teach youngsters how to establish their own perceptions of reality--how to evaluate what others present as the truth--how to find out for themselves.

We must teach children how to know--not just what someone else knows or believes is ture. We must teach students how to learn on their own instead of swallowing without examination every little morsel that drops from the pages of the text, the sound track of the film or, yes, even the mouths of teachers. To do this, is, I submit, is Emerging Need #2 for social studies.

How do we do it? It will be difficult but not impossible. I propose that we do it by using inquiry in the classroom. Let's teach students to learn how to think by encouraging them--indeed, requiring them--to think. Let's use inquiry strategies in teaching. I am firmly convinced that inquiry is the best, most productive, mutually satisfying kind of experience that can go on in any social studies classroom. Those who engage in learning experiences that require them to go through the same kind of intellectual operations that one would use in making an independent scientific investigation--of identifying a problem, hypothesizing, testing the hypothesis, drawing conclusions and testing these against new data--learn how to use a process of rational inquiry as well as some useful knowledge. And this is what inquiry-teaching is all about.

Why Do We Teach Social Studies Anyway?

The three problems I have just identified--What is teaching? What do we do about cultural deprivation? Who knows the Truth?--all reflect an even larger problem. Dealing with this problem is Emerging Need #1.

Too many of us in social studies don't know what we're up to. We cover the book so as to finish the course by exam time. We teach American history in grades 5, 8 and 11 because its there to be taught then. We teach about the Middle Ages so the students will know about fiefs, vassals, 1066 and all that. Why?

I would hesitate to say that there is confusion over the goals of social studies instruction today. I don't even think its that happy a situation. I have a feeling that for most teachers, one of two other situations exists--they either view their major objective as teaching content (American history, international relations, geography) or else they really haven't any well defined objectives at all.

The most pressing need in social studies today is for each teacher and each school system to decide what they should be doing and why. Every teacher and every system needs a rationale--a statement of goals and reason for being. For without such a statement, decisions about the needs I have just suggested cannot be made. Without a rationale decisions regarding what content to use, how to organize for instruction, what materials to use, what to do at various grade levels cannot be made. Without a clear-cut rationale we cannot teach.

I cannot give you a rationale. It would be irresponsible on my part to attempt to do so; it would be irresponsible on your part to accept such a thing. It ought to be the responsibility of each teacher and school system to develop, refine and articulate a rationale that fits the needs of himself or itself. But I can describe briefly a rationale for teaching social studies. Perhaps it will help clarify what I mean by rationale.

It seems to me that the ultimate goal of formal education ought to be the production of good citizens. Good citizenship, to me, has many facets. On

one side it means a humane person, one who understands human nature, identifies with it and operates accordingly. It means someone who has a clear perception of who he is, where he came from and where he is heading. It means someone who values the use of reason to solve problems, who tolerates other ideas and people, who respects evidence as a test for truth. It means someone who knows that knowledge is only interpretive--that it is everchanging and quite tentative. It is someone capable and desirous of learning on his own. It is someone who knows how and wants to participate in society--at all levels, political and social as well as economic. And it is much more.

Social studies can and should make a major contribution toward the development of such an individual. Social studies teaching can do four important things to this end:

1. Help students come to grips with human nature, to understand people--how and why they are the way they are, and through this come to understand themselves, how they relate to others, how they fit in to life and why they do as they do, are as they are.

2. Help students develop conceptual knowledge-concepts and generalizations that they can use to make experience meaningful when they leave schooling.

3. Help students develop, practice and refine the skills of intellectual inquiry--how to learn by themselves by using the processes, concepts and skills of rational problem solving.

4. Help students clarify their values and become explicitly aware of the reasons why (and consequences of when) they behave--or want to behave --as they do.

This cannot be done by emphasizing the learning of content as an end in itself. Content should be used not learned. It should be used as the vehicle for accomplishing the above objectives. Certain content can serve these ends better than other content. And it should be selected with an awareness of this in mind.

What we do must be highly selective. We delude ourselves if we think that in only 180 hours a year we are going to make all kinds of significant impact on our students--especially when we realize they are spending five times as many hours in front of their TV sets each year. We cannot cover everything. We must be selective. Just because something exists or happened in the past does not mean it must be learned by all students. We must select the content we use because it will help us do other things better.

There is more, of course, to a rationale than this. But this is part of it. Having decided that this is what is best--and having involved students themselves in the decision--I can now design a curriculum, a course and/or a unit--or even a daily lesson--that makes sense. You must do this, too. Every teacher and every school must ask: What are we up to in social studies? What are we teaching? Why? What should we be doing? Why? The answers to these questions will be your rationale.

Only when a rationale has been made explicit will one be able to teach efficiently and effectively. Only then will we be able to deal with the problems and needs I have outlined here. Developing a rationale is crucial. It is the most pressing problem facing all social studies today. It is, it seems to me, our Emerging Need #1--and meeting it ought to be our number one task for tomorrow.

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A research project on the preparation of teachers for teaching educationally disadvantaged children. 1963-65

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Publications:

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MAKING SOCIAL STUDIES MATERIALS RELEVANT

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Several weeks have gone by since Mr. Samuels and I agreed on the title of my speech. In the interim I have developed a distaste for its wording. It has dawned upon me that "relevant" has become one of the current cliches, comparable to such other overly-used terms as "viable," "meaningful," and "creative." A few days ago Mr. Samuels wrote to me asking for a copy of another speech of mine. You can imagine my embarrassment when I discovered that "relevant" also appeared in that title. All I can hope for is that what I have to say will not have the faded and tired quality of one of its key terms.

There is a second reason for my repugnance. For the last three months Queens College has been the object of a sustained effort by militant students, both white and black, to force changes on the campus through violence and disruption. They, too, want "relevant" education, but in their case it seems to be education for revolution. I find them strange bedfellows. May I assure you in advance that for me "relevant" education is <u>not</u> education for revolution.

With all this self-criticism I should think you would expect me to have a substitute title prepared. I searched for one, but could not come up with a better alternative. I still intend to describe social studies materials which I think are more closely related to the lives of pupils than the traditional textbook materials.

I should like to begin my analysis by indicating to you the kind of education which, in my judgment, is no longer relevant to the lives of the pupils

in our schools. Traditionally, much education has been devoted to teaching pupils the thoughts and behavior appropriate to an upper-class position in society. This ideal has been expressed in such phrases as "the cultured man" or "the cultivated gentleman." In this tradition the educated man is one who is acquainted with "the best that has been thought and said." He can speak with authority of a Scarlatti sonata, a Shakespearean sonnet, or a Tintoretto painting; he can shift without too much grinding of gears from English to French; and he can at least nod knowingly when such terms as neutrons, thermodynamics, or quasars are mentioned. His education has taught him to dress, to speak, to think, and to behave in ways that sustain his superior position in a class order.

Such education, though it has several attractive and valid aspects, is no longer appropriate for the pupils of 1969. Education for all is inconsistent with education for superiority. If traditional subject matter is to be retained in the common schools, it must be adapted to the interests and needs of all the pupils. If music, literature, and art, interests often identified with the upper class, are to be taught in today's schools, they must enrich the lives of high and low alike. Artistic skill and knowledge must be seen, not as adornments of the upper classes, but as vehicles for aesthetic expression of all. If foreign languages, another area related to class position, are to continue to hold their places in the curriculum, they must be taught in a way that enables language students to communicate with those who use the language as their native tongue. In today's world, knowledge is too abundant and youth too short to waste the time of the young on education that is only for appearances' sake.

One popular reaction to education for Culture (with a capital C) is to recommend that education emphasize practical affairs. In these plans

occupational skills and related economic activity become the basic educational program. In Europe a sharp division was made between the gymnasium for the elite and the vocational or technical school for the masses. In some American schools this emphasis is revealed, not only in the shops and laboratories, but also in the English and social studies classes. English teachers are called upon to teach pupils how to write business letters and letters of application, to conduct telephone or interview conversations, and to observe the etiquette of work relations. Social studies teachers are asked to focus on home and family management, budgets, consumer problems or perhaps on broader social problems such as slum housing, air and water pollution, and unemployment.

These suggestions also have their attractive and valid aspects. It seems to me quite reasonable that the schools should help their pupils solve practical, personal, and social problems. My objection to them is that they tend to have a vision of man that is too narrow and that they make assumptions about the interests of youth which are questionable. All of these goals, job training, acceptable work behavior, rational solutions to social problems, are based on an orientation to the future that is more prevalent among the middle classes than among the working or lower classes. As a matter of fact, my current experience makes me feel that they are becoming less attractive to middle class youth. If we are to engage the interests of young people today, we shall have to devise an education that combines immediate appeal with functionality.

My own quest for an alternative began about seven or eight years ago when I was engaged in a teacher education experiment called the BRIDGE Project. Recognizing that the customary course of study in social studies had little appeal for the seventh graders in our slum-ghetto school, we looked for some different approach. Our experiments could not be terribly daring since we were

required to follow the topics of the syllabus. The social studies program was to be American history and the first topic was The Colonial Period. We decided to discard the text. In its place we selected a book entitled, Squanto and the Pilgrims. Though written for third or fourth graders, its format did not make this too obvious. In addition to being set in Massachusetts in colonial times, the narrative made it possible to introduce topics for discussion which would appeal to our pupils. The first question we raised was "How does a boy become a man?" The story of Squanto begins with the ritual of testing the twelve-year-olds of the tribe for admission to the status of brave. To become a brave the boys of Squanto's tribe had to survive a winter in the forest alone with only a knife to sustain them. This part of the narrative led to the question of how a boy becomes a man or a girl becomes a woman in today's world.

In similar fashion other incidents stimulated the discussion of social and moral questions. In subsequent episodes Squanto is captured by a Spanish slaver, sold to the highest bidder in Lisbon, is traded to a London merchant who becomes interested in him, and is finally returned to Massachusetts. On his return he finds that his native tribe was completely wiped out, including the young Indian girl that he intended to marry. Squanto meets the Pilgrims, decides to assist them in their settlement, and finally dies. As I have told other audiences, I have not forgotten the day when the young social studies teacher in the Project approached a girl who sat at her desk with her book closed. He asked, "Why aren't you reading?" She answered, "I can't read the last chapter. I know Squanto is going to die and it will make me cry." It has since become my goal to produce a social studies program which will make children weep.

My larger conclusion from this and other efforts in working with these

children is that they responded most actively to social studies when they can vicariously share the feelings, thoughts, and actions of the participants. If history is seen as an effort to find meaning in the sum of human experience as revealed in the lives of individual human beings, then the pupils will be interested. Though many of them are not able to verbalize about the human predicament, they live in it. They instinctively know that man has high ideals but lives in a world which tempts him to see his own interests as more important than the interests of others. They, too, seek liberty, equality, and justice in a world that is often marked by restriction, inequality, and injustice. Their studies must somehow convey to them that the people of the past and of other places are like themselves, living, feeling, suffering, and loving human beings.

What kind of study materials will make it possible for social studies teachers to relate the experiences of the people of the other times and of other places to the lives of their pupils? This is an extremely complex question. Any answer can be only partial and will probably not have universal application. However, an answer must be attempted. This morning I should like to suggest that these materials must have at least three characteristics if they are to be relevant.

First the materials for social studies must be capable of producing an emotional response in the pupils. This point seems valid to me, not only because the pupils will be more interested, but because the most significant social problems always produced strong feelings. Man's history is a story of man's struggle and he does not struggle without passion. The pupils must somehow feel and empathize with the passions that past situations have aroused in the participants. They must see these people as expressing the noblest features of man, love, loyalty, mercy, courage, kindness, self-sacrifice, and under-

standing. But they must also see man's negative side, his tendency to hate, to ridicule, to reject, to suppress, to exploit, to envy, to kill. The activating force of history is emotion and therein lies its strongest tie to our own lives.

Our purpose in seeking to tap the emotions of the pupils is to make them compassionate. We want them to see the tragic element in the lives of men; that men are never more wrong than when they are most convinced that they are right; that their tendency to see themselves as the centers of the universe produces suffering for others and conflict for all; and that life is a confusion of good and evil, where none is either wholly innocent or wholly bad.

The second characteristic of materials for relevant education is that the interpretation of the materials is left to the pupils. One of the deeply imbedded tendency of adults is to tell young people what to think. In doing so, they deprive the young of the opportunity to develop the intellectual power that comes from reaching conclusions. The teacher's role is to make sure that the pupils ask the questions. Once the pupils have responded to the dilemmas portrayed in their materials, the teachers must say, "Hold back now. Don't let your sympathy for this man prevent you from understanding what is happening. What are the elements of his situation which we can now see that he could not? How can we explain his response, his feelings, thoughts and actions? What is the viewpoint of others who are either explicitly or implicitly involved in the issue?" As the pupils think through the answers to these questions they make their own interpretations of the meaning of events.

Our first goal was compassion; our second is insight. First it was necessary to understand. Understanding means that we can see relationships which are not on the surface. We can see that George Washington or Thomas Jefferson, great men that they were, were also the products of a society which erroneously

thought black people to be inferior and slavery an acceptable social institution. We can conclude that few people are able to rise above the moral level of their times. We can understand that workers were exploited, but we can also see that out of their labors came the capital which has produced the abundance of today.

The third characteristic of social studies materials is that they should stimulate pupils to make moral judgments. Knowledge and compassion culminate in questions of right and wrong, good and bad. Can we approve or disapprove the decisions made by the people of the past? What would we have done in their situations? Are there comparable situations in our own lives? Do we face the same problems in new forms? If so, how should we feel, think, and behave?

It is often said that young people are idealistic. My own experience supports the claim that they are very interested in questions of fairness and unfairness, justice and injustice, courage and cowardice, generosity and selfishness. We live in times of moral crises. The two most pressing problems facing us today are the war in Vietnam and the treatment of blacks. In a deep sense these are moral problems and challenge the moral strength of Americans. Social studies teachers need to prepare pupils for a world in which hard moral dilemmas will have to be decided. The pupils are eager to respond; teachers should create the stimulating situations.

I am suggesting that social studies materials should make possible the development of three powers in pupils: compassion for people whose lives differ from their own; insight into social forces which limit and direct human behavior; and moral judgment which guides men in their decisions. Social studies must pay less attention to governments, industries, war, events, and social movements. Rather, they must portray the people who

govern or are governed, the soldiers who fight and die, the explorers, the trappers, the miners, and the farmers who move into the frontiers, the entrepreneurs who build industry, and the workers who produce the goods. I think I am saying that all social studies education should be intercultural education, helping pupils to understand, empathize with, and make judgments about the feelings, thoughts and actions of others.

Though I am sure that there are many types of study materials which can communicate the feelings, thoughts, and actions of fully-realized human beings, I am currently searching for autobiographical accounts by participants in socially significant situations. Autobiographies have several obvious attractions: (1) They are personal. They are filled with such expressions as "I did this" and then "he did that." They are filled with the little details which make the reader feel that he is sharing the experience. (2) They are, or purport to be, authentic accounts of what actually took place. Though the memories of autobiographers may be inaccurate and biased, such distortion is an advantage rather than a disadvantage. It presents an opportunity for pupils to understand how important viewpoint is in the interpretation of events. Pupils can learn a bit of historical skepticism. (3) Autobiographical materials are often uninterpreted. They allow the pupils, looking at the events from a later time and a farther distance, to see relationships and make judgments which were not visible to the authors.

Rather than stay on the level of abstraction, I should like this morning to give you two illustrations of the kind of materials I am gradually accumulating. These examples will not be fully satisfactory, for part of the effectiveness of the readings is dependent on getting sufficiently acquainted with the writers to have some feeling and insight into their personalities. The brevity of the time available makes it necessary for me to read only a few

paragraphs from each of several much more extended accounts.

I am calling the whole series, "Reliving the Experiences of Americans," and thus far I have worked on five units: Frontiersmen, Businessmen and Inventors, Industrial Workers, Immigrants, and Minority Group Members. The first illustration is drawn from the materials written by members of minority groups. I have selected several paragraphs which concern one significant aspect of the acculturation process, name changing.

The initial passage is taken from The Heart is the Teacher, (New York: McGraw-Hill Book Company, Inc. 1958) by Leonard Covello. Covello, the son of an Italian immigrant, describes the reaction of his father to an action taken by Covello's schoolteacher. The time is about 1900:

> One day I came home from the Soup School with a report card for my father to sign. It was during one of these particularly bleak periods . . . With a weary expression my father glanced over the marks on the report card and was about to sign it. However, he paused with the pen in his hand.
>
> "What is this?" he said. "Leonard Covello! What happened to the i in Coviello?"
>
> My mother paused in her mending. Vito (a friend) and I just looked at each other.
>
> "Well?" my father insisted.
>
> "Maybe the teacher just forgot to put it in," Mary (another friend of the family) suggested. "It can happen."
>
> "From Leonardo to Leonard I can follow," he said, "a perfectly natural process. In America anything can happen and does happen. But you don't change a family name. A name is a name. What happened to the i?"
>
> "Mrs. Cutter (the teacher) took it out," I explained. "Every time she pronounced Coviello it came out Covello. So she took out the i. That way it's easier for everybody."
>
> My father thumped (the table). . . with his fist. "And what has this Mrs. Cutter got to do with my name?"
>
> "What difference does it make?" I said. "It's more American. The i doesn't help anything." It was one of the very few times that I dared oppose my father. But even at that age I was beginning to feel that anything that

made a name less foreign was an improvement. . .

For a moment my father sat there, bitter rebellion building in him. Then with a shrug of resignation, he signed the report card and shoved it over to me."

* * *

The second excerpt is from Artie Shaw's autobiography, The Trouble With Cinderella, (New York: Farrar, Straus and Young, 1952). I don't know whether the younger generation has ever heard of this famous band leader and his Begin the Beguine, but I think they can follow his narrative without knowing about him. He writes:

"I was thirteen years old when, toward the end of my freshman year, I discovered a new form of entertainment and amusement. (Playing in a jazz band). . . My life had fallen into a pattern which had very little to do with any of the normal social aspects of high school life. I went to school, meaning I put in the requisite amount of time involved in attending classes and so on--but I was actually no part of it. . . I felt somehow set apart. There was still the business of my name. There was always the matter of having to spell it out, whenever I was asked to give my name for any reason at all. And always, whenever I gave this information, I used to watch out of the corner of my eye for any sign of ridicule, to which, by then, I had become extraordinarily sensitive. . .

The first thing that I told myself had to be corrected was my name. It was too long. It was unwieldy. Nobody could pronounce it. No one seemed to be able to remember it, even. Besides, what was the sense of going around with a monicker like that, when it would be so easy to change it to something easier to spell and pronounce? Why remain Arthur Arshawsky? Why not change it to a shorter name?

The one thing I never even allowed myself to think about at all was, of course, the really basic reason I wanted to change it.

That's right--I was ashamed of my name. Not only that, I was ashamed of being a Jew. There you have it. And it's only because I am no longer ashamed, no longer ashamed of being Jewish, and no longer ashamed of having been ashamed, that I can speak about it now, after having buried it away for so many years. . .

Exit Arthur Arshawsky. . .

Enter Art Shaw!

You see, of course, how simple this little transformation was. Presto, Change-o! A new name, a new personality. As simple as that.

What makes the new personality? Well, take a good look at both those names. On the one hand Arthur. . . Arshawsky; on the other, Art Shaw. Then ask yourself whether a fellow named Art Shaw could possibly grow up to be 'the same' as another kid named Arthur Arshawsky. . . I think you'll see quite a difference. . . For the latter is obviously a Jewish kid, or at any rate some kind of a 'foreigner,' wouldn't you say?

As for the new kid, we'll be dealing with from here on—let's see now . . . Art Shaw. Doesn't sound very 'foreign.' Certainly doesn't sound much like a Jewish kid either, does it?. . . Shaw sounds Irish, wouldn't you say? Or maybe English? Anyway, what difference does it make? At least he's not a Jew or a 'foreigner,' so that's all right.

Or is it?

Well, let's take a look and see. . ."

* * *

The last of my trio of excerpts in this illustration comes from The Autobiography of Malcolm X, (New York: Grove Press, Inc., 1964), perhaps the most influential book among blacks today. Malcolm X writes:

"My application (for membership in the Nation of Islam) had, of course, been made and during this time I received from Chicago my 'X'. The Muslim's 'X' symbolized the true African family name that he could never know. For me, my 'X' replaced the white slavemaster name of 'Little' which some blue-eyed devil named Little had imposed upon my paternal forebears. The receipt of my 'X' meant that forever after in the nation of Islam, I would be known as Malcolm X. Mr. Muhammad (the leader of the Nation of Islam) taught that we would keep this 'X' until God Himself returned and gave us a Holy Name from His own mouth."

* * *

These incidents are, of course, only parts of much longer narratives. Perhaps we can go through in imagination a series of questions that a social studies teacher might raise with his class giving much abbreviated answers to preserve the continuity.

1. What are the people doing?

   Changing their names and reacting to the change.

2. What is the nature of the change in each case?

   Coviello becomes Covello.

Arshawsky becomes Shaw.

Little becomes "X".

3. Who is involved in each decision?

Leonard Covello, the son; his father; and indirectly his teacher.

Artie Shaw, alone, though perhaps we ought to acknowledge the presence of some vaguely defined group whom he thinks find the name Arshawsky ridiculous.

Malcolm X, the Nation of Islam, and a vaguely defined group which Malcolm calls "blue-eyed devils."

4. What is to be accomplished by the change?

The teacher finds Covello easier to pronounce than Coviello.

Shaw will hide the group identification which Arshawsky reveals.

The associations with the "slavemaster" will be dropped and the symbol of group identification with the Nation of Islam will be visible.

5. How do the people feel about the changes?

Covello, the son, is pleased; Coviello, the father, is indignant.

Shaw hates himself for doing it and struggles to overcome his shame.

Malcolm X flaunts his rejection of Little and is proud of "X".

From this point on I shall confine myself to the questions. I shall leave the possible answers to you.

6. What's so important about a name?

7. What kind of name do you think is desirable?

8. Was it right or wrong, good or bad, for these people to change their names?

9. What do you think you would have done if you had been in the place of Leonard Covello, Artie Shaw, or Malcolm Little?

Of course, I hold no brief for these specific questions or the order in which I have arranged them. However, I do make four claims about the episodes. First, the pupils will find them fascinating. Second, name changes are manifestations of significant social processes. Third, pupils can reach important insights about acculturation from such processes. Finally, they will find it necessary to make moral choices. This material has the potential to help pupils achieve insight, compassion, and moral judgment.

My second illustration will be drawn from an area which is sometimes overlooked as a source of problems in human relations, the worker-manager relationship. The usual approach in American history classes is to trace the rise of industry by reporting the growth in railroad mileage, patents issued by the U.S. Patent Office, and the growth of giant corporations like U.S. Steel. The topic, Labor, is concerned with the rise of the union movement from the Knights of Labor through the A.F.L. and the C.I.O. General conditions of work may be described, and the narrative will undoubtedly include some reference to widespread strikes. Perhaps attention will be given to techniques for settling disputes.

It seems to me that such approaches miss opportunities to see the employer-employee relationship as a problem in human relations. A fundamental human dilemma is present. How are wealth, power, and prestige to be distributed among the people who participate in the work situation? What is a fair share in the rewards for owners, managers, and workers? Who is to make the decisions about hours, wages, and conditions of work? Who decides who is to get a job? Who decides who will be advanced to positions of authority and power?

These are not problems that are foreign to pupils. They can understand the competition for wealth, power, and prestige. They are already enmeshed in the struggle. The school is in many ways like the factory. It too has

rewards to distribute, decisions to make, and a prestige structure to fit into. I don't need to remind this audience that many students are questioning the traditional methods of decision making.

This illustration consists of two excerpts. The first is taken from the autobiography of a twelve-year-old Jewish immigrant girl who goes to work in a garment loft. The time is 1892. The locale New York City. In the earlier part of her account she tells of being taken to the shop by her father who teaches her the skills of a "feller hand," of arriving at the shop before seven in the morning and working twelve to fourteen hours a day for three dollars a week. At this point she relates:

One day I noticed that there was a good deal of whispering among the men in the shop. At noon when all went out to lunch and I ran out to get a slice of cheese for mine, I saw the men had gathered on the street before the door. They were eating sandwiches, stamping about over the snow and disputing in anxious earnest whispers.

In the shop the boss looked gloomier than ever.

"I'll not have anyone coming into my shop and telling me what to do," he shouted to a strange man who came over to his table to talk to him. "This shop is mine. The machines are mine. If they are willing to work on my conditions, well and good, if not, let them go to the devil! All the tailors are not dead yet."

At our table Betsy (a fellow worker) whispered: "The men joined the union. The boss is in a hurry for the work." There was a twinkle in Betsy's usually lifeless eyes.

I had no idea what a union meant or what all this trouble was about. But I learned a little the next day. When I came in a little while after six in the morning, I found only the three girls who were at my table. Not a man except the boss was in the shop. The men came in about five minutes to seven and then stood or sat at the presser's table talking and joking quietly. The boss stood at his table brushing coats furiously. Every minute or so he glanced at the clock and his face looked black with anger.

At the first stroke of seven the presser blew a whistle and every man went to his place. At the minute of twelve the presser again blew the whistle and the men went out to their noon meal. Those who remained in the shop ate without hurry and read their newspapers. The boss kept his eye on us girls. We began last, ate hurriedly and sat down to work at once. Betsy looked at the men reading their newspapers and grumbled in a whisper, "This is what it means to belong to a union. You get time to straighten out your bones." I

knew Betsy had been a feller hand for many years. Her back was quite bent over and her hands were white and flabby.

The men returned a little before one and sat waiting for the stroke of the clock and the presser's whistle. At seven in the evening when the presser blew his whistle the men rose almost with one movement, put away their work and turned out the lights over their tables and machines. We girls watched them go enviously and the boss turned his back towards the door. He did not answer their "good-night." In the dark and quiet that followed, his great shears clipped loudly and angrily.

Cohen, Rose, Out of the Shadow, (New York: George H. Doran Company, 1918), pp. 90-92

The second episode is taken from the autobiography of Tom M. Girdler, for many years President of Republic Steel and one of the nation's great business executives. It tells of his early experience as a young foreman and reveals some of his basic ideas about authority patterns in the steel business. The time is about 1906. The locale Pittsburgh.

A foreman had to handle men, to see to it that they did their work. Soon after I started, an order was sent to all departments. . . This order required all employees to work until closer to whistle time at noon and night. In the bolt shop this rule meant that if a man could start another "heat" so as to complete changing the red-hot rods into bolts within five minutes after the whistle blew he was to continue working. If he finished a heat within five minutes of the whistle he might stop. That was a fair arrangement. Men had fallen into the habit of quitting ten or twelve minutes before the whistle, thus wasting "company time" in order to avoid losing two or three minutes of their own.

I tacked the order on the bulletin board in the shop and made sure everybody understood it. I saw one of the boltmakers, a young Pole, leave his machine and start for the wash trough ten minutes before noon. I do not think it was a matter of chance that he was one of the toughest young fellows in the shop. He was striding along the greasy brick floor, and just passing me when I said: "Hey!"

"What?"

"Get back to your machine."

He looked me up and down. He was taller than I by at least three inches and forty pounds heavier.

"Naw," he said, "I'm not going back." Then added: "And no so-and-so can make me."

I wasn't merely a foreman then. There was never a day in my life when I wouldn't fight when anybody called me that. I hit him in the mouth, cutting my hand on his teeth. In the nine and a half minutes before the whistle blew very little more work went on in the bolt shop. Instead of punching back, he dived at me and when we hit the floor he was on top. My elbows (my sleeves were rolled up) felt as if they were on fire. He was grappling and pulling at my cheek. . . That's when I began to wrestle. When I got on top I reached for his hair. . . But he didn't have any hair. It had been clipped. I got hold of his ears. I hammered his head on the brick floor until I was sure nobody would be in doubt about who had won. I stopped when he was out.

The revived him with a bucket of water and put him out of the shop. He was fired, of course. I went to get my lunch in the company restaurant. John Oliver (One of the owners and executives of the mill) saw me. He was the general manager. I had chipped the bony points of my elbows in that fall to the brick floor. I was covered with blood.

"Had a fight?" He asked this mildly.

"Yes."

"Did you lick him?"

"Yes."

"O.K."

This Polish boltmaker never came back to work. But he sent me a message. He and his gang were going to "get me." I was sure he would try. For some months I carried a gun and made no secret of it. Some of those he meant when he said "gang" were working there in the bolt shop. But I had no more trouble. Of course, if I hadn't accepted that man's challenge to my authority I wouldn't have been a foreman long.

(Several years later, Girdler was General Superintendent of a steel mill in Atlanta Georgia). He continues:

I ran that steel plant. I was its captain. I knew every part of it. . . In my early days there we had about four hundred men. I knew every one, night turn and day. . . And except for one situation that developed. . . there was never anything that could be called labor trouble. As corporations expand their operations, as payrolls grow and grow until they list employees by tens and even hundreds of thousands, these people lose touch with the head of the business. It is too bad. Often in recent years, I have found myself thinking how simple and how fine the relationship was in those days when I knew them all, knew all their problems; and best of all, they knew me. . .

Then we had that strike. The American Federation of Labor was strong in Atlanta. When the blacksmiths, machinists and boilermakers in the railroad and car-building shops went out, ours went too. By that time, it seems to me, we had about six hundred on the payroll. The business had been growing. About forty Atlanta steelmen went out.

I went to Pittsburgh, loaded up a couple of cars with such blacksmiths and boilermakers as I could find and shipped them to Atlanta. We kept them in the plant, kept them in sternly because these fellows wanted to go outside and pick fights with the pickets. Lots of mechanics hated unions just as strongly as others liked them. Nevertheless, we had no trouble, no violence whatever.

I didn't want to keep these new workers in the company. I knew by name every one of the fellows on strike. They were good men, good mechanics. As I remember it, the strike had been called to get more money. They didn't get it. When the strike was over, every one of the strikers who had worked for me came back, except for the leader, and they were as happy to get back as I was to get them back. But I know that in helping to break that strike I was defending the right of the hundreds of our employees who had no part in it.

Girdler, Tom M., Boot Straps, The Autobiography of Tom M. Girdler, (New York: Charles Scribner's Sons, 1943), pp. 152-162.

Again I might enumerate a hypothetical series of questions that a social studies teacher might raise with a class of adolescents, omitting the answers this time for the sake of brevity:

1. What people are involved in each episode?
2. What is the immediate cause of the trouble between them?
3. How are the decisions made in each case?
4. From whose point of view is each story told?
5. How do you think the story would be told if the viewpoint were reversed?
6. What seems to you to be the underlying cause or causes of the conflict?
7. How can such problems be resolved?
8. Can you think of any instances in your lives when you are involved in conflicts with others about who is to make the decision? How are these conflicts resolved? How should they be?

Of course, I hold no special brief for these precise questions or the order of their presentation. Each of us has his own teaching style. Nor do I raise them in order to discuss the content. We could easily spend the rest of the

morning on the topic "participatory democracy." It is the type of material that is my present concern.

I have suggested that the materials used in the social studies classroom should stimulate the development of compassion, insight, and moral judgment. In our last illustration we have in one episode the twelve-year-old garment worker, the owner of the shop, and the other workers. Our sympathies can readily be aroused by the young worker toiling twelve to fourteen hours a day. But we can also sympathize with the owner who says, "I'll not have any one coming into my shop and telling me what to do. The shop is mine. The machines are mine. If they are willing to work on my conditions, well and good, if not let them go to the devil! All the tailors are not dead yet." We admire the bristling power of Tom Girdler, his forcefulness and strong sense of conviction. But we also have felt the impulse of the Polish worker to defy the authority of the boss, to assert our manhood, to do as we please.

But as students we also have a problem here. The society is dependent on producers to provide us with the goods and services we need. The labor can be heavy or light. The rewards can be great or small. The psychological satisfactions can be deep or shallow. How is the wealth, the power, and the prestige to be distributed among owners, managers, and workers? What are alternative ways of making decisions? What has been the historical trend? To what extent do all people share in the making of decisions. The search for answers to these questions will bring new insights into the way society functions.

But our final effort is directed toward the moral questions. What is the fairest relationship between worker and employer? How is power distributed in a just factory? In a just home? In a just school? Is ownership the basis for a claim to absolute power? Is being affected by a decision a valid claim

for the right to participate in making it? What rights must men have to feel dignified and respected? These are the questions that bring us to the heart of the human condition.

I have only begun the search for this type of material. I am sure that autobiography is only one of its forms. I am sure that you, too, are engaged in the search. We need to help children to grow into the kind of people the world needs: sensitive to the needs of others, perceptive of the subtle and often obscure relationships which bind social process together, and committed to a moral code which will help men resolve their conflicts.

Presented to the Social Studies Conference of the Intercultural Understanding Project in Pittsburgh, Pennsylvania, May 14, 1969

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Mr. Lyle M. Ehrenberg did not give a formal presentation but instead demonstrated some of the techniques used by the Staff Development Program in providing teacher in-service.

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Sarkar aur Vigyan: Problems & Prospects of Government in India, (In Manuscript)

Science & the Human Condition in India and Pakistan, (Rockefeller University Press, 1968), Editor

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CHANGING RESPONSIBILITY FOR A CHANGING SOCIETY--WHY? WHAT? FOR WHOM?

--Ward Morehouse, Director
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University of the State of New York

I have been asked to talk to you this morning about what is certainly a significant and, I should think, a relevant topic: "Changing Responsibility for a Changing Society: Why? What? and For Whom?" I am certain all of you are realists enough, especially at 9 o'clock in the morning, not to expect me to answer these questions for you, but I hope that I can at least provoke you into thinking about some of these issues. If I'm going to sub-title my remarks, I should say that they are concerned with the man-like world in the educational polity, a case of second-class citizenship. I hope to expand on this thesis this morning.

There is a story, possibly apocrypha, about a country club in an affluent suburb of Long Island that became concerned about the condition of the water in its swimming pool. In a burst of sanitary enthusiasm, a sample was sent to a testing laboratory nearby for analysis. In the course of time, the report came back and it read, "This horse has diabetes." This seems to be, in a sense, a commentary on human society in the second half of the 20th century. That we have a form of, if you will, social diabetes. If you note that I said human society and not American society, because I think that this phenomena is not confined to the United States. However, I believe that it is present here. I think that the kinds of concerns that exist in our society have been in no way better expressed recently than in a letter from a sixteen year-old student who was responding to an article that had appeared several weeks ago in the New York Times Magazine. In spite of all the unrest on our school and college campuses and the apparent irrational rebelliousness of today's youth, the fact remains that the vast majority

of our teen-agers are normal, decent, level-headed citizens. This particular sixteen year-old responded in this manner.

"The fact," he wrote, "that most boys of today are accepting their parents' corrupt, meaningless morals, that they care little about starving Biafrans, or burning Vietnamese children, that they slide without protest into this whole screwed-up society is called reassuring. Isn't it just great that most kids don't ask their parents embarrassing questions, don't question the United States' imperialist foreign policy, and they don't give a damn if twenty million blacks are still third-class citizens in America."

What I think is not apt to subscribe to the veracity of this sixteen year-old's assertions, one needs to more or less recognize that there are some critical gaps, not only between generations, but between our professed social ideals and our performance in meeting very real human problems that exist in the modern world.

Some of you may recall the speech that was very widely publicized by the Harvard biologist, George Wald, at the time of the so called sit-down strike by scientists and engineers at MIT in early March. He subsequently gave a speech in Chicago on a somewhat similar occasion which he entitled, "America Is My Home; Not My Business." There is a very provocative series of observations on the kinds of dilemmas that confront us in the modern world, that the central conclusion of his was that we ought to have one universal criterion for all major actions in our society. He said furthermore, that a criterion to be of any value in a broad, social-political sense has got to be short enough that you can put it on a button. His criterion for what we ought to do or not to do is: Is it good for children? He goes on to observe that even Generals and Admirals have children. We all, at least the vast majority of us, have children. Therefore, this is the universal common denominator of interest. He did not mean it is good for children in the narrow, permissive sense of allowing children to do everything that they want to

do without regard for the sterner realities of life as an adult. What he meant was, what kind of impact is a policy of action that we take now going to have on the world in the next generation. Then he asks a series of rhetorical questions, the answers to which are fairly self-evident. He asks, for example, whether war is good for children. He asks, to make it very topical, whether the ABM is good for children. I think that this is the kind of question we need to ask about what we do with those children who are experiencing formal education in our society. Is it good for them in the sense of, is it good for the future of the next generation. In my judgment, we have seriously underestimated the possibility. Indeed it may be our best hope for the future, of students as a force for educational, specifically, curriculum change.

It does not follow from this that I am unequivocally in favor of student unrest and rebellion, although I think that in certain circumstances it may serve certain socially useful purposes. I should perhaps make my position clearer.

Many of you may recall that very gripping photograph that appeared in a number of newspapers not so long ago, of the Cornell University Campus with a group of black students coming out of the building heavily armed; I am not in favor of guns on college campuses, let alone school campuses. However, I am not so sure that I am in favor of unlicensed firearms in our society at large. Within one week after the incident at Cornell, the New York State legislature, in what strikes me as a burst of sanitary enthusiasm, passed a law banning guns on college campuses. I think the objective of this law is splendid, but I remind you that we have tried for a good many years to pass laws requiring registration of firearms in society at large, both at the federal level and in New York on the state level, with notable lack of success. I leave you to ponder whether or not our younger generation is going to conclude that there are double standards of conduct in society, one for younger people, another for the rest of us.

I must also say to you that I am not in favor of the closing down of schools and colleges by rebellious groups of students, any more than I am in favor of the closing down of our educational institutions by teachers or other forces in society. Schools in New York City were closed for about two months last fall by action of the teacher's union. I do not approve of the dogmatism and moral arrogance of the SDS, any more than I approve of the dogmatism and the moral arrogance of the John Birch Society. I've belabored these points with you because I think they do have a bearing on that with which we are concerned today. We can state here that our ultimate concern is with students, with what some observers of changes in American society have called the post-modern generation.

One of the most articulate observers of the post-modern generation is a psychologist on the Yale faculty, Kenneth Kedison, whose work may be familiar to some of you. He has perceptively written that one way of explaining the actions of post-modern youth towards the war in Vietnam is by what he calls the concept of conclusiveness, which is a lack of concern with the nationality of ideas. These young men and women, he explains, react to events in Southeast Asia much as if they occurred in Newton, Massachusetts; Evanston, Illinois; Harlem, or Berkeley, California. They make little distinction in their reactions between their fellow Americans and those overseas. He goes on to state that the central issue before us is the idea that the post-modern generation insists on taking seriously a great variety of critical, personal, and social principles that no one in his right mind ever thought of attempting to extend to such situations concerning strangers, relations between the races or international politics. For example, he goes on, peaceable openness has long been a credal virtue in our society, but it has never been extended to foreigners, particularly with dark skins. Similarly, equality has long been preached, that the American dilemma has been resolved by a series of institutionalized hypocrasies that exempted Negroes from

the application of this principle. Love has always been a central value in Christian society, but really to love one's enemies, to be generous to policemen, customers, criminals, servants, and foreigners has been considered folly. This, I think, leads us not unnaturally, to address ourselves to the question which I take to be the central concern of all of you here: How hypocritical is our curriculum in the schools? To what degree does it reflect the shape of the reality which confronts those students now in school, who will spend most of their adult lives in the next century.

It's become a very fashionable exercise in this day and age to speculate on the fate of the future, and I shall not burden you with my particular speculations. I will concentrate on two projections that on the basis of all the evidence we have now seem inescapable. These I would submit to you are fundamental facts of life in the 21st century and therefore should be a central concern to us in the latter half of the 20th century as we try to prepare the next generation for assuming positions of responsibility.

The population of the world by virtually every projection I've seen is going to double in the next 31 years. Never before have we experienced such rapid population growth on such a staggering scale. Most of this increase is going to take place in those areas of the world about which we study least in our schools and colleges. By the year 2000, some 80 percent of the world's population will be in Asia, Africa, and Latin America. I don't intend to indulge in frivolous use of statistics with you this morning, but I submit that this is not a frivolous statistic. If four out of every five human beings on the face of the earth in another 30 years are going to reside in those areas of the world about which we presently study least in our schools, we are going to turn out into the adult world students ill-prepared to cope with their particular kind of reality if indeed it is not already our own.

Let me look at another central fact of life in the year 2000. This concerns the melancholy circumstance of the growing disparity between the rich and the poor: the poverty gap. I should not think that there would be any number of American society not conscious in the year 1969 of the consequences of rapid growth in disparity of income within our own society. The problem of the economically disadvantaged is not an American problem, it exists on a world scale. Let me give you a few statistics to illustrate my point. In the year 1965, the per capita annual income of the United States was somewhere in the neighborhood of $3,500. In India, the per capita income was in the neighborhood of $100. This is gap of some $3,400. By the year 2000, India's per capita income is projected to increase to $250. Note, incidentally, that this is an increase, two and a half times a faster rate of increase, than that projected for ourselves, which is roughly a doubling of our own per capita income. I hope to open up to you the possibility that one of the stereotypes that we have about countries of the third world--that they are stagnating, not changing, not developing economically--may not necessarily be true. My central purpose at the moment is to illustrate to you what happens to the gap in income. By the year 2000, if per capita income in the United States doubles to something in the neighborhood of $7,000, the gap between India and the United States will have almost doubled from $3,400 to $6,750.

Barbara Ward in her latest and very stimulating book, "The Lopsided World," that I urge all of you to read, states that it is indeed a lopsided world, now, and it is going to be much more so in another three decades.

C. P. Snow, one of the more thoughtful and perceptive observers of modern man's dilemma, has argued that the central fact of life for modern man in the second half of the 20th century is the gap between the rich and the poor.

As I said a moment ago, I think that this is conceded to be, with the enormous increase in tensions within our own social order, a central fact of life to

Americans as far as the United States is concerned. I would submit to you that we are living on borrowed time as far as the rest of the world is concerned. In another three decades this will be just as central a fact of life to adult Americans on a global scale as it now is domestically. What has been our response to this central fact of life in the modern world?

The single, most identifiable, response in attempting to cope with the problems of the third world and the poorer countries of the modern world has been our foreign economic assistance program. That is not all that's involved. I need immediately to say that I am well aware of the highly complex process involved in economic and social development, of which external aid is only one part. One variable among many, but nonetheless, it is one of the principle points of leverage that we, as an affluent society have in dealing with one of the central problems that confronts us in the modern world.

All of you I think are aware that foreign economic assistance has shown a steady decline during what the United Nations, in a burst of vain optimism, labeled this decade, "The Decade of Development." We now rank somewhere between seven and ten, depending upon how you calculate it, among the rich nations in the per capita support which we give to foreign economic assistance, assuming that this year's level of appropriation is somewhere in the neighborhood of a billion and a half to two billion dollars. It's doubtful that it would be more than that. We are now spending about 1-1½ per cent of our federal government budget, considerably less than one-quarter of one percent of our gross national product, when the goal of the Decade of Development was to be one per cent of gross national product. We have fallen far, far behind. The reasons for this, as I suggested, are complex, but there's one reason that's frequently advanced, that in my judgment is totally spurious. That is, we cannot afford it, given the rising costs of the war in Vietnam and increasingly pressing social needs at home. The problem

in my view is a more fundamental one; and it raises, in my mind at least, a very real question of where the highest incidents of social pathology lies in our society. It's commonly assumed that the economically disadvantaged are also culturally disadvantaged. That may indeed be true. One wonders whether the affluent majority is not also afflicted with its own particular kind of social pathology.

Last year our gross national product, after adjustment for inflation, increased on the order of 35 billion dollars. This increase in one year is more than the entire gross national product of India, a country with two and a half times our population. Of this 35 billion, 20 billion went for increased personal consumption--the third color television set, the fourth car--where will it end?

One hears, particularly if one spends time in Washington as I have been doing of late lobbying on behalf of stronger federal support of international education programs, of the overburdened American taxpayer. Obviously, no one likes to pay taxes and we like even less to pay more taxes. But are we really overburdened?

The United States has the lowest rate of personal taxation among any industrialized country in the world except Switzerland and Japan. I find it difficult to conceive the proposition that we are in fact overburdened. I'm driven to more melancholy conclusions about priorities of values in our society--priorities and values that are now held by the increasingly affluent majority and which are far more concerned with private enjoyment rather than with public purpose. I think this reflects, and I hope I'm not being a prophet of gloom and doom, a fundamental, important, and significant change of values in our society in the postwar decades. I think, also, it is this fundamental shift in values that is at the root of much of the unrest that is emerging daily on our school and college campuses.

Well, what kind of curriculum do we have in our schools? We're dealing with

these kinds of fundamental facts of life of the modern world. I would submit to you that it's something less than appropriate or ideal, something less than being good for kids who are going to have to spend most of their lives in the next century.

Consider for the moment the question of the studying of languages. I am prepared to argue that any school teaching French has no business not teaching Chinese. This will seem like a theoretical thought to some of you, I am sure. But is it really?

More people in the modern world, and it's going to be even more in another 30 years at the end of the millenium, speak Chinese than any other language. Furthermore, Chinese has an enormously rich, significant, intellectual, and cultural heritage about which, very much to our detriment and loss, we are shockingly ignorant. At the present time, the schools in New York State are receiving modest encouragement at the state level to teach Chinese. Something substantially less than one-quarter of one per cent of our high school students study Chinese, while on the order of 15 per cent study French.

Look at one of the most recent developments in the secondary school curriculum, I won't call if a fad because I think it has substantial assets and values, but I think it also has some critical limitations in growth. These courses are programs in the humanities. The sensible objective of most of these programs is to provide students with an opportunity to confront the very best of man's intellectual and creative accomplishments. But look at the reading lists, the course outlines, the syllabi, for these humanities courses. With extraordinarily rare exception, all of man's most creative works are drawn from our old largely Western civilization. Is it any wonder that we produce, as a result of formal schooling in our society, individuals who have acquired unwittingly perhaps, but nonetheless acquired, a sense of cultural arrogance. What other conclusion can they draw from a course

which is dedicated to the objective of studying the most significant, the most beautiful, of man's creative works when all of the examples are drawn from our own Western civilization. Anyone who knows anything of the richness and the beauty of Chinese or Japanese art, the extraordinary subtlety and sophistication of Indian classical music, can only conclude that our students who go through such programs are being indeed culturally deprived. We have no monopoly on excellence, in artistic or creative or intellectual expression, but it would take a determined student to come to any other conclusion on the basis of the kind of programs we are offering in the schools.

Let me turn to the social studies, which was presumably at the center of your interest. Let me again use New York State as an example, at least as a predominant example, because it's always easier to criticize oneself than others.

Several years ago before our state introduced their new social studies syllabus, I calculated that the average secondary school student spent about two per cent of his time studying about those areas of the world which contained most of its people and have experienced, by all odds, most of its measured chronological history. But like Pennsylvania, the educational leadership in New York State was concerned about this manifest gap between the real world and the curriculum. And we did indeed adjust and revise our syllabus for the social studies. We now have, as an expansion of an earlier course, one year devoted to the study of certain parts of Asia and Africa Sub-Sahara. This constitutes something on the order of five per cent of the student's time engaged in learning about most of humanity. We still offer, and if this is not a case of hypocritical course labeling I don't know what is, a course at the tenth grade level which we have the temerity and the gall to call Modern World History, which in fact, is a course in Modern European History. Inherent in it is the implication that all of the history of the Modern World that really mattered is European, excluding, of course, American History.

Not too long ago I had occasion to look at some of the materials, and they're excellent materials, being produced by the high school government project at Indiana University, done by a very able individual whom I've known for a good many years and doubtless is known to some of you, Howard Mehlinger. One of the basic contentions of this program was that it was making an effort to develop a secondary school curriculum with accompanying materials that would reflect the most recent developments in social science scholarship, particularly in the field of political science. I consider myself something of a defrocked political scientist and I was struck with the variance between what I understand to be the changes that have been occurring in the discipline of political science, and the stated perimeters of this particular course. One of these stated that this was a course not concerned with international understanding, but with the functioning of the American government within the American political system. I felt this argument was unsound for two reasons.

One of the really remarkable and interesting changes in political science has been the continuing press toward greater universality. Generalizations about human behavior which social scientists have made in the past, as though they were universal explanations of human behavior, have been a modest form of intellectual fraud. They have been based upon analysis of phenomena drawn from only one major society and social system, usually our own, occasionally that of Western Europe. One of the really remarkable and encouraging developments in the past decade or so has been a recognition of the limitations of the great deal of theory building which has gone on. There is a need to evolve at a much more rigorous level, theories that take into account varying patterns of social behavior throughout the world. But more importantly than that it seems to me is the manifest folly in attempting to understand the American political system in the second half of the 20th century, when we are for better or for worse, and often times it is for

worse, so intimately involved in the rest of the world, that we spend over half, that's not over half, but at least close to half, and some years it has been over half, of our federal government budget on problems that are generated by relations with the rest of the world. It's simply impossible to look at the American political system in isolation from the rest of the world.

All of you, who know much more about the school curriculum than I do, can think of other examples of the hypocrisy, I hope you do not find that too strong a word, that exists within the formal curriculum in the schools and its relationship, its relevance to the kind of world in which the next generation of Americans is going to live.

I would like to conclude by sharing with you a very brief passage from a very remarkable address given last November by C. P. Snow at Westminster College in Fulton, Missouri, that some of you may recall was the site of Winston Churchill's now historically famous "Iron Curtain Speech," over two decades ago. He entitled his address "The State of Seige" and he concluded on this note:

> "One hears young people asking for a cause. The cause is here. It is the biggest single cause in history; simply because history has never before presented us with such a danger. It is a very difficult cause to fight, because it will be long-drawn-out, it is going to need using political means for distant ends. We have to stop being trivial. Many of our protests are absurd, judged by the seriousness of the moment in which we stand. . . Politicians have to cope with the day's tasks. . . It is the duty of all the rest of us, and perhaps most of all of the generations which are going to live in what is now the future, to keep before the world its long-term fate. Peace. Food. No more people than the earth can take. That is the cause."

Presented to the Social Studies Conference of the Intercultural Understanding Project in Pittsburgh, Pennsylvania, May 13, 1969

REPORT

OF

SMALL GROUP SESSIONS

CHANGING RESPONSIBILITY FOR A CHANGING SOCIETY--WHY? WHAT? FOR WHOM?

When attempting to identify the need for change and the direction change should take, the obvious point to begin is with a critical look at the present situation. What's wrong with the social studies program as it exists today?

In considering this question, the conference participants drew not only upon their individual experiences, but also upon the opinions and concerns of students. Each small working group had the opportunity to meet with junior and senior high school students and to learn about the student's view of his own needs, his criticism of the present social studies program, and the role of students in determining the program of studies.

The general feeling of the participants was that student reactions represented an indictment of social studies teachers. Moreover, participants felt that the students provided justification and supportive evidence for such an indictment. The students' attitudes and concerns are best reflected in their comments as recorded by the secretaries of the small working groups.

"Teachers are not interested in what we are doing--seem to be just as bored as the kids are."

"Teachers indoctrinate students: they teach what to think, not how to think."

"Teachers don't listen to students."

"Teachers aren't alive."

"There is too much lecturing."

"Social studies classes seem to be one spiral--read the book, copy from the board, read notes, take a test--the same thing over and over."

"There is too much memorization."

"We learn facts for tests. Forget them. Learn more. Forget again. Get an A or a B. It doesn't mean anything."

"Teachers are not people. They don't show their personality."

"Teachers are not honest. They're afraid to express views and take a stand on current issues."

Student concerns were related primarily to three factors: teachers, methodology, and course content.

In their criticisms, the students expressed a desire to relate to their teachers. They want to be listened to, but they do not expect to go unchallenged. They want teachers who are "people," who do "their own thing"; teachers who are open-minded and honest. There was general dislike for the teachers who tried to be "one of the kids." Students want a teacher who has discipline and who they can respect. "You don't have to like a teacher to respect him."

The student participants were highly critical of teaching strategies. This was evidenced by comments such as:

"Courses are too textbook oriented."

"There is too much note-taking and memorization."

"Students are not involved."

"Students are expected to mimic the book."

"There is too much repetition."

"There is lack of variety in teacher methods."

"Outdated texts."

"The text-oriented teacher."

"There is too much lecture."

"Classes are teacher dominated."

The students' attitude toward social studies methodology was best expressed by one of the student participants who commented that the class could predict with infallible regularity what was going to happen tomorrow, unless there was a substitute, then they knew even better what was going to happen. It was reco-

mmended that teachers should avoid using one textbook; they should use a wide variety of books and resource materials. Students also recommended that teachers should use a greater variety of teaching strategies such as small group instruction, independent study, group activities, projects, field trips, visual aids, student reports, and outside resource people. The principal criticism was that students were not actively involved and permitted to share in the learning activities.

Concerning curriculum and course content, students were particularly disturbed by repetition. They stated that the chronological approach was boring and frustrating. They want to study today's problems and modern history, not the same topics every time they take a course in U.S. History. It was recommended that a greater variety of social studies courses, emphasizing contemporary affairs, be offered and that students be permitted greater latitude in planning their individual program of studies.

In dealing with the question, "What's wrong with the present social studies program?" the conference participants tended to be more philosophical and constructive in their criticism than the students. It was the general consensus that the emphasis of the entire social studies program, K-12, should be toward life orientation. Social studies must deal with the study of man himself.

The nature of what is being studied can no longer be fixed: society is changing rapidly and constantly. There has been a change in what the student experiences and what he is able to experience: yet, the student is basically the the same being of a generation ago--the same being with a new outlook and new attitudes. The basic problem with which the social studies program must deal is not political, economic, ethnic, nor religious in nature. The problem is social, the problem of people getting along with one another. The total social studies program, K-12, must deal foremost with reality--not what it ought to be,

but with what it is.

The conference participants stated their criticisms of the present social studies program in terms of needs that must be met in order to effect qualitative change.

1. The need for more adequate and relative teacher preparation in both content and methodology.

2. The need for developing clearly defined goals and specific aims.

3. The need for greater student involvement and participation in learning activities.

4. The need for more effective means of student evaluation in terms of attitudes and behavior patterns.

5. The need for a whole new set of social studies objectives.

6. The need to study the sequence of the curriculum in order to eliminate repetition and overlapping.

7. The need to teach skills and concepts instead of dates, facts, and statistics.

8. The need to become aware of the values of audio-visual materials as tools for individualization and widening the scope and increasing the depth of perception and understanding.

9. The need to accept the fact that relationships among people and values are more important than facts.

10. The need for teachers to be realistic and honest.

11. The need for communication and coordination throughout the social studies curriculum, K-12.

The "New" Social Studies Defined:

The "new" in social studies is in terms of approach to content. The shift is in emphasis from the content itself to the context in which content is presented. The new social studies places emphasis upon the problems of human interaction and the development of significant concepts. Social studies is an instrument for promoting emotional responses, developing insight and understanding of concepts, and providing practice in making moral judgments.

The fundamental objective of a new approach to social studies developed by social scientists is to make the materials and the techniques, which affect behavior patterns and attitudes, have immediate relevance to students. Each social studies course should be consistent with the total objectives of the K-12 program; social studies should be the study of the past in order to develop an appreciation and understanding of the present as preparation for living in the future. Achievement of this goal requires a balanced social studies program, K-12. Time must be taken from the over-emphasized study of the past to formulate new plans for the study of contemporary world cultures and the needs of people.

In essence, the new social studies is the study of man and his interaction with others as seen through an interdisciplinary conceptual approach which emphasizes life orientation. Within the conceptual framework, deliberate consideration must be given to the study of cause and effect factors, the development of social conscience, and the development of attitudes, values, and behavior patterns.

The New Social Studies--Direction

Because the determining factors affecting curriculum organization vary somewhat from region to region, state to state, school district to school district, the specific direction of change in the social studies program must, in large measure, be determined by individual school units. Realizing this, the conference participants attempted to establish some general guidelines for consideration.

A. Humanize the Schools

It was the feeling of the conference participants that change in the social studies curriculum holds significant implications for the total school program. Change in the role of the social studies teacher, student, and curriculum will have a profound effect on the total program of studies of the schools.

When students state they want teachers who are "people," who "do their own thing," they are saying they want teachers who are human beings. They want to be taught by individuals who have a personality, who have opinions and are not afraid to express these, and who are honest and interested. Students want to be taught by individuals who, though not their equals socially and educationally, are their equals as human beings. Humanizing a teacher in this sense requires each teacher to examine his personal classroom behavior and implies drastic changes for many.

Humanizing the schools holds profound implications for students, as well as teachers, in terms of student-teacher rapport. Students not only want to be listened to, but they want to be heard and understood. They want their opinions and attitudes to be weighed, judged fairly, and challenged. Teaching strategies must be changed to actively involve students in formulating moral judgments, evaluating attitudes and values, and critical analyzing situations.

Conference participants felt that the total social studies program should be oriented to reality and life. Social studies should deal with the study of man

himself. This statement implies humanizing the social studies curriculum in terms of content and stressing the concepts and skills necessary for successful involvement in life.

B. Interdisciplinary Approach

There was a general concensus of opinion among the participants that the emphasis on history alone was inconsistent with the definition of the "new social studies." If the concern and direction of the social studies is to be toward a greater understanding of human interaction, it is imperative that man be viewed in his total environment. This necessitates an appraisal of the forces which shape and influence his behavior. Such a view, therefore, requires that man be viewed within an anthropological, sociological, economic, geographic, political, and psychological frame of reference. Relationships between the disciplines should be integrated and not studied as isolated topics.

History, of course, has its place. It is significant to see how man has reacted under specific kinds of circumstances. Man has not and does not operate presently within a vaccuum. There are numerous forces working in unison which cause man to act as he does. The interrelationship of these forces must be identified and analyzed not as separate and distinct elements but as they really are--interrelated.

Where possible, an attempt should be made to correlate the content of one subject area with that of other content areas. English, art, music, home economics, and social studies could unite to teach as an interdisciplinary unit.

C. Flexibility in the Social Studies Curriculum

Students and conference participants expressed concern over the rigid structure of the traditional social studies program. If the new social studies is an "instrument for promoting emotional responses, developing insight and

understanding of concepts, and providing practice in making moral judgments," then flexibility in terms of content is feasible. The use of independent study, projects, and group activities are means by which flexibility can be achieved. Once guidelines have been established and basic concepts and skills have been learned, students can be permitted to explore topics of individual or group interest. Such activities should be consistent with the K-12 social studies objectives.

Also, flexibility can be achieved by providing a variety of social studies course electives. Students should be required to complete a sequence of social studies courses which emphasize fundamental information, conceptual learnings, and the development of basic social studies skills. Upon completion of such a required program, students should be permitted considerable latitude in selecting additional course offerings in the social studies field. Elective offerings should provide opportunity for study of a wide range of social studies topics and areas. The social studies program should encourage the development of wholesome attitudes, values, and behaviors.

It is possible to achieve flexibility and the other objectives of the new social studies--emphasis on concepts and processes and placing the onus for learning on the student at the same time--however, fundamental to such a program is coordination and sequential planning of the total K-12 social studies program.

D. Utilization of Media

The groups recognized that media did not provide a panacea for solution of existing problems within the social studies. They felt that the use of media could provide for diversity in the classroom. If properly used, media could allow for individualized or small group instruction, provide worthwhile activity in which students prepare materials for use in class, make available material on current issues in society, and perhaps most significant, assist the

non-verbal student to develop an understanding not possible through the use of printed materials. Fundamental to the effective use of multi-media is "knowing" the students with which such techniques and strategies may be used. Care should be exercised in the selection of media to insure that it is relevant to both students and course objectives.

FULFILLING THE RESPONSIBILITY
ADMINISTRATORS AND TEACHERS

Effective implementation of change in curriculum requires the cooperation of both teachers and administrators, as well as a coordinated effort on the part of institutions responsible for the training of teachers. Conference participants were concerned with three factors in their deliberations on implementing a new social studies program: in-service training, the responsibility of local school units, and the responsibility of teacher training institutions.

In-Service Training

The following comments by conference participants indicate the direction they felt in-service training should take:

A. "The responsibility for the development of in-service training rests with the teachers." It was their feeling that they are best capable of determining what is relevant in terms of their needs. "Teachers are not a finished product upon graduation."

B. "Teachers should work together to establish long range in-service objectives which can be achieved and evaluated." Teachers were of the opinion that administrators never or seldom carry out such requests.

C. It was strongly felt that part of the teaching day should be set aside to allow for in-service meetings. These could include both departmental and general in-service programs, workshops, visitations and observations.

D. "The emphasis of in-service training should be on practical teaching methodology. There should be more training in the techniques of teaching. How you do it?" Practical demonstrations by master teachers involving students are recommended.

E. "Follow-up considerations and activities by administrators and department chairmen after in-service training is considered critical to the success of these efforts."

On one point there was some disagreement between elementary and secondary participants. Participants representing the interests of elementary teachers felt that noted speakers from outside the school unit should be used to "teach

teachers" how to innovate, to acquaint teachers with current research and emerging trends, and to provide direction for change. Secondary participants were of the opinion that speakers were "a waste of time." It was their feeling that school districts should capitalize on their own strengths rather than outside consultants. It was felt that if outside speakers are utilized, they should deal with practical concerns as opposed to theoretical concepts.

Conference participants viewed teaching as a profession whose members are practicing an art. In-service training should afford the opportunity for each individual to examine his own teaching methods. It should also provide alternatives for broadening the teacher's "spectrum."

Responsibility of the Local School Unit

There was overwhelming agreement on the part of conference participants that school units give financial and vocal support to innovation and encourage it whenever possible. Teachers should be provided with some released time for attending institutes, workshops, or making visitations and observations. School units should "export" local talent from building to building within its own system. The school unit calendar should include a number of days before, during, and after the school year for in-service training, departmental planning, and workshops.

Administrative staff has the responsibility to be constantly aware of all innovative and experimental programs within the school unit. It was the feeling of teachers that a primary, but often neglected, responsibility of administration is to know what is happening in the classrooms and what teachers are doing. Administrators should devote more time in providing instructional leadership, especially for the inexperienced teacher. Periodic conferences should be held jointly for administrators, curriculum planners, and classroom teachers for the purpose of discussing current problems and planning curriculum innovation.

Administrators should also be constantly aware of curriculum innovation, experimentation, and research beyond the realms of their local school unit.

Responsibility of Teacher Training Institutions

Effecting and maintaining curriculum change requires the cooperative efforts of teacher training institutions in two areas: pre-service and in-service training.

The following recommendations concerning pre-service education were made by the conference participants:

1. Development of a process for more carefully screening applicants prior to acceptance.
2. A more careful and critical review of student-teacher performance before granting certification.
3. Development of internship programs for all perspective teachers.
4. Students be exposed to practical classroom experience prior to, during and after taking methods courses.
5. Emphasis should be placed on practical aspects of teaching as opposed to theoretical.

There should be close cooperation between teacher training institutions and local school units in establishing internship programs and programs connected with the follow-up of teacher training.

The primary recommendation regarding in-service was that teacher training institutions and local school units cooperate in their efforts in order that college credit be given for in-service workshops and professionally related travel.

FULFILLING THE RESPONSIBILITY
CONTENT AND METHODOLOGY

In their discussions concerning the changes in social studies content and methodology necessary for fulfilling the responsibility of social studies education, the conference participants dealt with the problem of making social studies relevant. A secondary topic of concern was course sequence in the social studies curriculum.

Making Social Studies Relevant

Consideration of the relevancy of a program of studies entails answering three primary questions:

"What conditions should determine what is relevant?"

"What are the criteria for determining relevancy?"

"Who should determine what is relevant?"

The question of what is relevant proved difficult to answer for the conference participants. Students may not see the relevance of a subject or topic. Individuals of different socio-economic backgrounds have different ideas as to what is relevant. Therefore, the conclusions of the participants regarding relevance in the social studies program are general statements that should be considered by the individual school unit and teacher.

Contemporary social conditions should be a primary factor in determining relevancy in the social studies program. Both the present and projected social tone of the local community, nation and world should be taken into consideration. Economic and political conditions will affect a local school unit's decision as to what is relevant.

Decisions on what is relevant in the curriculum should be in harmony with the philosophy of the school and should take into account the total educational

program of the school, K-12. Regulations concerning curriculum from state departments of education will affect and possibly limit considerations of curriculum relevancy. Relevance should always be considered in terms of the individual student's needs--his age and maturity, ability, and physical, social and economic background. In terms of the students, there are many questions to be weighed when determining the relevancy of a topic or activity:

"Does the student need it?"

"Will it stimulate rational action and thought?"

"Does it provide real experiences and meet real problems and needs?"

"Does it promote a sense of responsibility?"

"Is it good for the student and for society?"

"Does it promote understanding?"

"Is it functional and practical?"

It was the general consensus of the conference participants that in order to be relevant, a subject, topic, or activity must cope with reality in terms of demonstratable behavior.

Who should determine what is relevant? As has been indicated, there are many elements to be considered when attempting to determine relevancy. Perhaps more significant than who should determine relevancy, is the question "What role should each group or individual play in determining what is relevant?"

While government agencies and sometimes private foundations affect decisions regarding relevancy through their financial support of education, it was felt by the conference participants that the role of government and foundations should be limited. The determination of what is relevant should be left primarily to those more immediately concerned with the educative process.

Society through its norms of behavior has, and ought to have, a profound impact on determining relevancy. The community, through the efforts of individuals

as well as groups such as social and service organizations, has an immediate effect. Direct involvement of the community is generally desirable as long as special interest groups do not use this opportunity to promote their own goals.

It was felt that the professional staff, teachers and administrators, should play a major role in determining what is relevant. As the individuals most immediately involved, they should be aware of and have greater insight into the needs of students and society. They should also be constantly aware of the many alternatives available for implementing curriculum change. An effort should be made to keep the community informed as new curriculum information emerges.

Although all conference participants agreed that students should play a role in determining what is relevant, there was lack of agreement as to the degree to which students should be involved. Some participants felt that "anyone over 22 has difficulty in determining what is relevant to teen-agers"; therefore, students should be directly involved. Others felt that although the needs and wants of students should be a primary factor, these should be interrupted by teachers and other concerned adults because students often cannot determine what is relevant. It was the consensus of opinion that whatever the role of students in determining what is relevant, such decisions should not be student dominated.

Sequencing of the Social Studies Curriculum: K-12

The conference participants believed the emphasis in curriculum sequencing should be upon conceptual learnings and skills rather than upon content. Fundamentally, there is the need for coordination between the elementary and secondary levels to develop a sequential program of studies and to eliminate repetition. To accomplish this, the lack of communication and the dichotomy between elementary and secondary levels must be eliminated.

Recognizing that there is a hierarchy of skills, understandings, and conceptual levels in a program of study, it is recommended that the curriculum be structured to progress from the simple to the more complex as the student matures. The skills and concepts upon which a school unit decides to structure its social studies program should be consistent with the total school program and philosophy. Decisions regarding sequencing of content should be relative to and consistent with all of these preceding factors. Student and adult participants were critical of the overlapping and repetition of content material in the social studies curriculum; thus, reiterating the need for cooperative curriculum planning between the elementary and secondary levels.

Teaching Strategies in the Social Studies Curriculum

The new social studies, as defined by the participants, hold significant implications in terms of teaching strategies. Strategies should emphasize social studies skills and conceptual learnings, not content, and should include a variety of activities and approaches. These should be planned and purposeful and not merely seek a variety as an end, but as a means to an end.

It was the consensus that it is a responsibility of all teachers and administrators to be familiar with and competent in the use of effective and purposeful teaching strategies. It is also their responsibility to be aware of current research and experimentation in social studies methodology. Strategies recommended for consideration included simulation games, multi-texts, discovery and inquiry approaches, multi-media, audio-video techniques, role-playing, team teaching, use of resource people, large group instruction, and small group activities.

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